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[Printed for the Use of the Prudential Committee.]

MINUTES

OF THE

SPECIAL MEETING

OF THE

MADURA MISSION,

HELD AT

MADURA,

FEBRUARY AND MARCH, 1855;

ON OCCASION OF THE VISIT OF A DEPUTATION FROM THE PRUDENTIAL COMMITTEE

OF THE

American Board of Commissioners for Foreign Missions.

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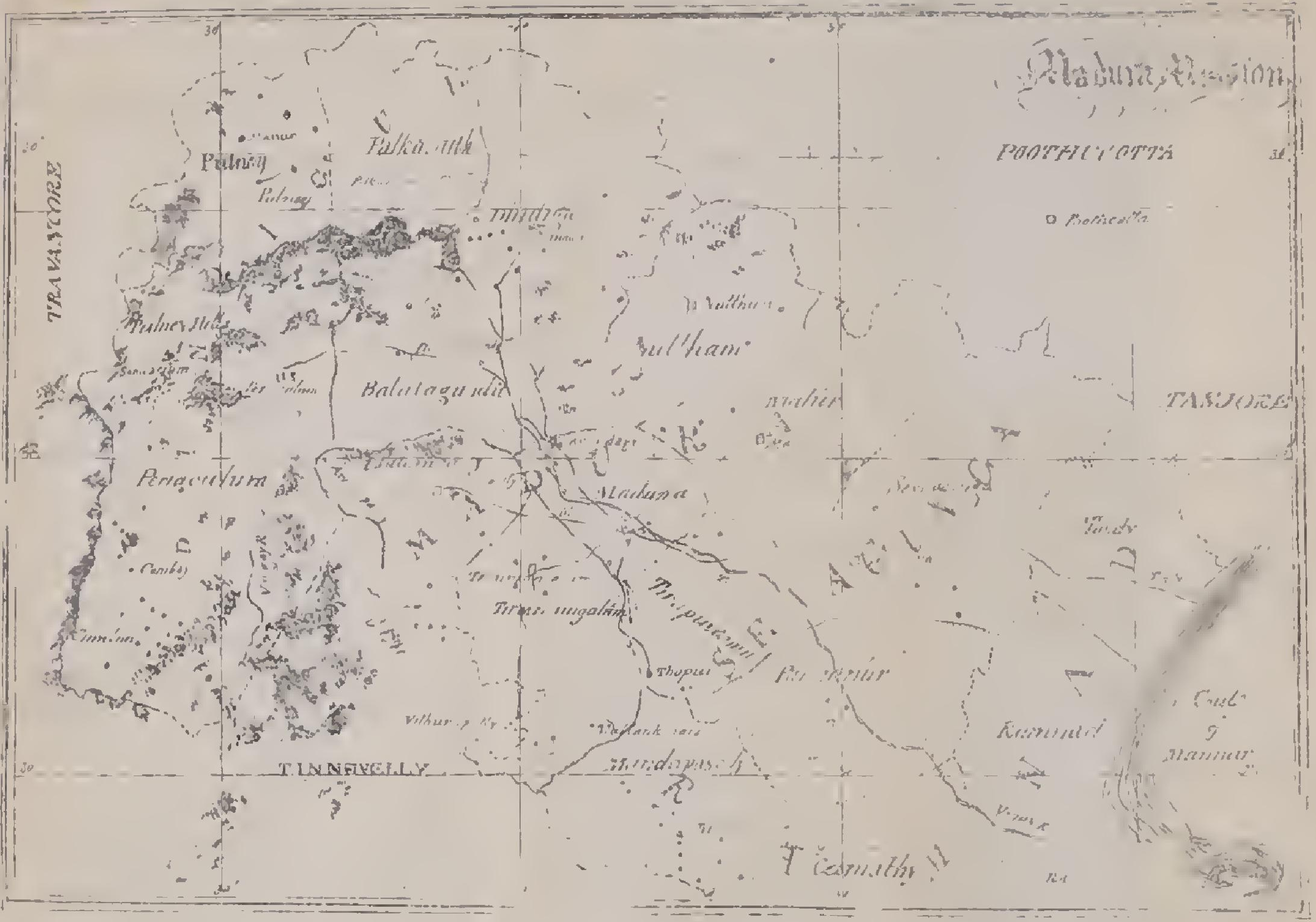


Madura Mission
TRAVANCORE
TANJORE
TINNEVELLY
Palney
Madura

Minutes *of the Special Meeting of the Madura Mission, held at Madura from February* 26*th to March* 17*th*, 1855, *on occasion of the visit of a Deputation from the Prudential Committee of the American Board of Commissioners for Foreign Missions.**

At the call of the Chairman of the Madura Mission, dated February 2, 1855, the Members of the Mission came together on the 26th of February at East Madura station, to meet the Rev. Rufus Anderson, D. D., Senior Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. Augustus C. Thompson, a Member of the Prudential Committee; being the Deputation appointed by the Prudential Committee to visit the Missions of the American Board in India.

The Missionaries present were as follows:—

Rev. Clarendon F. Muzzy,
,, William Tracy,
,, James Herrick,
,, John Rendall,
,, Edward Webb,
,, Horace S. Taylor,
,, John E. Chandler,
,, Charles T. Little,
,, Joseph T. Noyes,
Charles S. Shelton, m. d.

The ladies of the Mission were present to a greater or less extent, during all the Sessions, as health and strength permitted.

* The Proceedings here printed, *for private use*, are those of the Mission. The Deputation, though assisting in the deliberations of the Meeting, did not vote in any case; and they reserved to themselves and to the Prudential Committee the adoption, or otherwise, of the opinions and recommendations embodied in the Proceedings.

The Meeting was opened by singing and reading of a portion of Scripture, and prayer by the Chairman.

The Instructions given to the Deputation by the Prudential Committee, were read by the Secretary.

Dr. Anderson made a statement, at considerable length, of subjects presented by the Deputation for the consideration of the Meeting, with the views on the same then held by them.

The Meeting then united in prayer with the Rev. Mr. Thompson.

Dr. Anderson presented the following schedule of subjects:—

1. *The governing object of the American Board in its Plans, and in the distribution of its Funds.*—Should it be the conversion of sinners, the gathering of converts into churches, and the ordaining of native pastors over these churches ? Should it aim to operate on men as communities, or as individuals ? Should it be the developing the native talent for preaching and for the pastoral office ?

2. *Preaching.*—Its history in this mission—difficulties in obtaining congregations—former and present connection of the school system with congregations—different kinds of preaching, in cities, villages, towns—amount of preaching by missionaries, licensed native preachers, catechists, &c.—proportion of Sabbath preaching at the stations—how far there is preaching out of the village congregations among the heathen—whether it be expedient for the missionary to preach statedly at his station church—expediency of itinerant missionaries.

3. *Native Churches and Pastors.*—Evidence of piety to be required for church membership—in what circumstances churches should be formed—pastoral care—relation native pastors should have to the mission—relation of the missionaries and of the mission to them—what the people should do towards the building of their houses of worship, the support of their pastors, and the education of their children—why no native pastors heretofore—power of the mission as such, to organize churches and ordain pastors—whether natives should be ordained as evangelists—licensing—whether all should be alike educated—use of the English language in educating preachers—their salaries—whether it be expedient to associate them with missionaries in permanent ecclesiastical bodies—employing native pastors occasionally in home missions—adaptation of natives to preaching—value of their preaching.

4. *Village Congregations and Village Churches.*—Rise of these—number, size, and character of the congregations—relative numbers from the several castes—their stability and value for preaching purposes—how far the local congregations may be associated with a view to stated preaching—how many families should entitle a *village congregation* to the name and to a catechist—in what circumstances the catechists must perform the service of a teacher—number of Christian children which should be requisite for a school—expediency of admitting heathen children to the privileges of this school—what clusters of village congregations there are in which suitable native pastors could be advantageously placed—present state of education in the village schools.

5. *Boarding Schools.*

(*a*) *The Boarding School for Females.*—History of the institution—its present state—teachers—education obtained—attention to health—domestic culture—expediency of sending a female principal from America, and of the ultimate discontinuance of male teachers.

(*b*) *Boys' Boarding Schools.*—History—present number and condition—whence the pupils—time spent in them—education—effect on the village school system of their discontinuance—effect on the seminary.

(*c*) "*Industrial School*" at East Dindigul.

(*d*) *Girls' Day Schools,* where the girls receive a pice a day and cloth.

6. *The Seminary.*—History — object — buildings — expenses—teachers—course of study—present condition—modifications adapting it to the proposed discontinuance of the Boys' Boarding Schools—modifications in adapting the periods of study and the studies to different classes of natives in the missionary work; as (1.) Youths too old for the present prescribed course; (2.) Pious young men found to have gifts for village preaching; (3.) Young men preparing to be village schoolmasters; (4.) The higher class of catechists having a preaching talent, allowing them, under some rule, to preach and study alternately, and thus prepare for the pastoral life; (5.) Candidates for the ministry of a higher order, varying the time and studies to suit their talents and prospects as ministers; thus adapting the institution more eminently to the present as well as future wants of the work now in progress in the villages—how far it is expedient to incorporate the English language into any of these studies.

7. *Native Helpers.*—Their number, classes, origin, education, employment, salaries, and supervision.

8. *The English School at Madura.*—History—how supported—results—its discontinuance.

9. *Number of Missionaries required for the District.*—Modifications expedient in the present station-districts and their proper centres—new station-districts and their centres—number of missionaries to be kept, if possible, in the field.

10. *Buildings.*—Plan and cost of a proper dwelling house for a missionary family—plan and cost of a proper station church and of a village church—cost of a catechist's house—what use should be made of the unoccupied houses at Pasumalie, Tirumungalum, Sivagunga, &c.—bells for churches.

11. *Mission Property.*—In lands, houses, &c., and its value—how far the titles of lands and buildings have been secured to the Board, and what more needs to be done—lands on the glacis.

12. *Native Christians.*—What improvement in their manners and customs.

13. *Communion Service* needed for churches.

14. *Salaries.*—Salaries of the missionaries—pay of all the several helpers, their names being arranged in classes—the true principle for determining the salary—whether the rent of their dwelling houses should be included—extra allowances to missionaries and helpers specified.

15. *The Sanitarium.*—The place—history—land owned and its tenure—whether the piece now unoccupied should be retained—buildings erected and how secured to the Board—prospective plans—importance of the institution—for whom it is designed—whether more house-room is needed—whither the funds derived for buildings already erected—best means of securing a proper control of the Sanitarium.

16. *Publications.*—How far, in times past, they have been aided by mission funds—necessity of a Committee of Publication—how to be appointed and its duties.

17. *Temporal Aid from Missionary Funds for Indigent Native Christians.*—Whether such aid is afforded directly or indirectly—whether it ought ever to be given in any form.

18. *Estimates, Appropriations and Expenditures.*—What the es-

timates should contain—intent of the appropriations—whether the expenditures should be restricted to the specific objects—whether balances should be used for other objects.

19. *Grants-in-aid.*—Whether they should be received from the Government.

20. *Travelling Expenses.*—How far to be provided for from the mission treasury—rules for preventing unnecessary cost in returning home.

21. *Restrictions on Correspondence.*—Whether individual members shall be required to report to the Mission all their correspondence with the Secretaries.

22. *Caste and Poligamy.*

23. *Dispensary and Medical Practice.*—Extent of practice—religious instruction—health of the mission—importance of the sanitarium—medical class.

Voted that brethren Herrick, Little and Taylor be a Committee to nominate committees to write reports on the subjects presented in the schedule, and that they report to-morrow morning.

The grand governing object of the American Board, was then taken up and discussed until half past two o'clock.

Adjourned to meet to-morrow morning at 10 o'clock, at East Madura station.

Prayer by brother Webb.

Tuesday morning, February 27.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the Chairman, and prayer by brother Little.

Minutes of the last meeting were read. Committee on nomination reported. The report was accepted and adopted. The committees were as follows:—

Brother Muzzy, on "the governing object of the American Board."

Brother Herrick, on "preaching."

Brethren Taylor, Noyes and Rendall, on "native churches and pastors."

Brethren Little, Taylor and Webb, on "village congregations and village schools."

Brethren Herrick, Chandler and Webb, on "boarding schools."

Brethren Rendall, Tracy and Herrick, on the "seminary."

Brethren Webb, Taylor and Tracy, on "native helpers."

Brethren Muzzy and Taylor, on the "English school at Madura."

Brethren Rendall, Webb and Muzzy, on the "number of missionaries required for the district."

Brethren Tracy, Noyes and Shelton, on "buildings."

Brother Rendall, on "mission property."

Brethren Little, Rendall and Webb, on "salaries."

Brethren Shelton, Little and Noyes, on the "sanitarium."

Brethren Webb, Rendall and Muzzy, on "publications."

Brethren Tracy and Rendall, on "estimates and appropriations."

Brother Muzzy, on "grants-in-aid."

Brethren Noyes and Tracy, on "travelling expenses."

Brother Chandler, on "restrictions on correspondence."

Brethren Noyes and Taylor, on "caste and poligamy."

Dr. Shelton, on "dispensary and medical practice."

Brethren Webb and Taylor, on "marriage and divorce."

The subject of preaching was then taken up, and the brethren stated their practice in preaching.

The subject of native churches and pastors was then discussed.

Brethren Herrick and Shelton were appointed a committee on religious exercises during the meeting.

Adjourned to meet to-morrow morning at 10 o'clock, at Pasumalie.

Wednesday morning, February 28.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Herrick.

Minutes of the last meeting were read.

Brother Chandler was appointed Assistant Secretary.

The discussion of native churches and pastors was continued.

Brethren Herrick, Tracy and Taylor were appointed a committee to make arrangements for organizing a church in Malangkiniru, and ordaining Mr. Winfred pastor of the church to be organized.

Adjourned to meet to-morrow morning at 10 o'clock, at Pasumalie.

Prayer by brother Noyes.

Thursday morning, March 1.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Rendall.

Minutes of the last meeting were read.

Committee on religious exercises presented a verbal report.

The subject of village congregations was then taken up for discussion. After continuing it for some time, the brethren united in singing a hymn and in prayer by brother Rendall.

The discussion of the same subject was continued in the afternoon.

Adjourned to meet at East Madura station, Monday morning, at ten o'clock.

Prayer by brother Shelton.

Monday morning, March 5.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Chandler.

Minutes of the last meeting were read.

The subject of boarding schools was then taken up for discussion, which was continued until the time for adjournment when it was deferred.

Adjourned to meet to-morrow morning at Madura East station at half past nine.

Prayer by brother Little.

Tuesday morning, March 6.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by the Rev. Mr. Thompson.

Minutes of the last meeting were read.

The discussion of boarding schools, in connection with the seminary, was continued until half past two.

Adjourned to meet at Pasumalie, to-morrow morning, at ten.

Prayer by brother Webb.

Wednesday morning, March 7.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by Dr. Anderson.

Committee on nomination made a further report which was adopted, viz.:

That the subject of "native Christians" be referred to brethren Taylor, Webb and Tracy.

That "singing in public worship" be referred to brother Herrick.

That "communion service needed for churches" be referred to brethren Tracy and Rendall.

That "temporal aid from missionary funds" be referred to brethren Little, Rendall and Webb.

The subject of native helpers was taken up for discussion, which was continued until half past two.

Adjourned to meet at Pasumalie, to-morrow morning, at ten o'clock.

Prayer by brother Taylor.

Thursday morning, March 8.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture, and prayer by the chairman.

The discussion of native helpers was continued and then referred to the committee.

The subject of native Christians and that of communion service needed for churches, were taken up for discussion, which was continued until quarter past one.

The "English school" was referred to the committee with but little discussion.

Number of missionaries required for the district was taken up, and discussed until half past two, when it was deferred.

Brethren Herrick and Chandler were appointed a committee on expenses of the meeting.

Adjourned to meet at Madura East station, to-morrow morning, at ten.

Prayer by brother Noyes.

Friday morning, March 9.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Chandler.

Brethren Herrick and Little were appointed to report on certain papers respecting West Dindigul station.

The discussion of the number of missionaries required for the district was continued until twenty minutes past one, when it was referred to the committee.

The subject of "building" was discussed until half past two, when it was deferred.

Adjourned to meet at Madura East station, to-morrow morning, at ten o'clock.

Prayer by brother Webb.

Saturday morning, March 10.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Muzzy.

The discussion of "building" was resumed, and continued until eleven, when it was referred to the committee.

"Mission property" was then taken up for discussion, which was

continued until half past twelve, when it was referred to the committee.

The subject of "salaries" then came up for discussion which was continued until two.

Adjourned to meet at Madura Fort station, next Monday morning, at ten o'clock.

Prayer by brother Herrick.

Monday morning, March 12.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Rendall.

"The sanitarium" was the subject of discussion until two.

"Temporal aid" was discussed until half past two, when it was referred to the committee.

Adjourned to meet at Madura Fort, to-morrow morning, at ten.

Prayer by brother Noyes.

Tuesday morning, March 13.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by the Rev. Mr. Thompson.

The committee on certain papers respecting West Dindigul station, reported. The report was accepted and re-committed.

"Temporal aid" was referred to brother Chandler for report.

The subject of "publications" was taken up and discussed, until half past eleven, when it was referred to the committee.

The subject of "estimates" was referred to the committee.

"Grants-in-aid" was discussed a short time and referred to the committee.

The subject of "travelling" was discussed until one, when it was referred to the committee.

"Restrictions on correspondence" was discussed until half past two, when it was referred to the committee.

Adjourned to meet at Madura Fort station, to-morrow morning, at ten o'clock.

Prayer by brother Taylor.

Wednesday morning, March 14.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by Dr. Anderson.

The subjects of "caste and poligamy" were taken up and discussed until twelve, and then referred to the committee.

The "dispensary" was referred to the committee without discussion.

The committee on mission property reported. The report was accepted, amended and adopted.

The committee on native helpers reportod. The report was accepted, and after some discussion, re-committed.

Adjourned to meet at Pasumalie, to-morrow morning, at ten.

Prayer by brother Chandler.

Thursday morning, March 15.—Met according to adjournment. The meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Little.

The report on native helpers, re-committed yesterday, was read, accepted and adopted.

The committee on the governing object of the American Board reported. The report was accepted and re-committed.

The committee on native churches and pastors reported. The report was accepted, amended and adopted.

The committee on village congregations and village schools reported. The report was accepted, discussed and re-committed.

The committee on boarding schools reported. The report was accepted, amended and adopted.

The committee on the English school at Madura, reported. The report was accepted, amended and adopted.

Adjourned to meet at Pasumalie, to-morrow morning, at ten.

Prayer by brother Herrick.

Friday morning, March 16.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by brother Muzzy.

The report on village congregations and village schools, re-committed yesterday, was read, accepted, amended and adopted.

The committee on caste and poligamy reported. The report was accepted, amended and adopted.

The committee on the seminary reported. The report was accepted, amended and adopted.

The committee on the number of missionaries required for this district reported. The report was accepted, amended and adopted.

The committee on building reported. The report was accepted, amended and adopted.

The committee on publications reported. The report was accepted, amended and adopted.

The committee on estimates reported. The report was accepted and adopted.

Adjourned to meet to-morrow morning, at East Madura station.
Prayer by brother Shelton.

Saturday morning, March 17.—Met according to adjournment. Meeting was opened by singing, reading a portion of Scripture by the chairman, and prayer by the Rev. Mr. Thompson.

The report on the governing object of the American Board, re-committed last Thursday, was read, accepted and adopted.

The report on certain papers pertaining to West Dindigul station, re-committed, was read, accepted and adopted.

The committee on preaching reported. The report was accepted, amended and adopted.

The committee on salaries reported. The report was accepted and adopted.

The committee on travelling expenses reported. The report was accepted and adopted.

The committee on grants-in-aid reported. The report was accepted and adopted.

The committee on temporal aid reported. The report was accepted, amended and adopted.

The committee on restrictions on correspondence reported. The report was accepted, amended and adopted.

The committee on improvement of native Christians reported. The report was accepted, amended and adopted.

The committee on the dispensary and medical practice reported. The report was accepted, amended and adopted.

Voted that the subject of marriage and divorce be referred to the mission for future discussion.

The following preamble and resolutions presented by brother Herrick, were unanimously adopted, viz.:

Having been visited by a Deputation from the American Board of Commissioners for Foreign Missions, composed of the Rev. Rufus Anderson, D. D., Senior Secretary of the Board, and the Rev. Augustus C. Thompson, a member of the Prudential Committee, and having enjoyed intercourse with them in our families, and in a general meeting of twenty days, joined with them in the discussion of many subjects pertaining directly to the coming of the Redeemer's kingdom, and united frequently with them in social worship; we desire to present to them, and those by whom they were sent, a cordial expression, both of the views we entertain with respect to their visit, and of our

feelings towards them as brethren in the Lord. Therefore resolved unanimously,

That we anticipate from this visit great and good results, and that these brethren, as they leave us, will bear with them our confidence, our respect, and our love.

We have been gratified by the frankness and Christian courtesy, which have attended all their intercourse with us. We have been encouraged by the interest they have manifested in the native Christians under our care and the general good of our mission. We have been greatly assisted by the counsels, their experience has enabled them to give in regard to subjects of difficulty.

They have endeared themselves to us, by their instructions as ministers of Christ, their sympathy with us in our trials, and the warm interest they have manifested in the welfare of our children. We commend them, on leaving, to the care of Israel's God; praying that He may watch over them, in all their travels by land and by sea, assist them in the arduous duties they have yet to discharge in this country, and restore them in safety to the bosom of their families, and to their former labors.

Voted to adjourn. Prayer by brother Taylor.

REPORTS OF COMMITTEES.

I.

THE GOVERNING OBJECT OF THE AMERICAN BOARD IN ITS PLANS, AND IN THE DISTRIBUTION OF ITS FUNDS.

That this topic is one of vast importance to the proper prosecution of the great work in which the Board is engaged, and that a right view of it is requisite to any proper action, is clearly manifest.

This aim we think should be the conversion of sinners, the gathering of the converts into churches, and appointing pastors over them.

One reason why the Board should aim at the conversion of sinners is, that it is in accordance with the great command upon which they, as a Missionary Society, profess to act.

To disciple all nations, according to the letter of the command, is to convert them; and although the power thus to do this is with the Lord, yet the means which he usually blesses for the accomplishment of this object are within our power, and their proper use, with the design and full expectation of achieving this object, is the duty not only of the American Board, but of every Christian. If, therefore, we would be the followers of Christ, we shall, both as Missionaries and members of the Board, feel a special desire to carry out his last command.

Another reason why the Board should aim at the conversion of sinners is, the great need there is in the case. This need is two-fold. The Christian, in order to follow the missionary example of his Saviour, and discharge his imperative duty to his fellow men, needs a channel through which this duty can be properly performed; and the desperate condition of the heathen imperatively demand this direct labor for their salvation. Were this Board to cease its labors, or materially alter its aim and plan of operation, the thousands that now operate through it would be without a channel for this labor, which would command their sympathies and secure their highest efforts.

The wants of the heathen also require direct efforts for their regeneration. Anything aside from this will be most sure to fail of permanently altering their condition for the better. It is the change of heart spoken of in the Scriptures which is to give character and permanence to any other change that may be wrought among them.

Education may elevate, and civilization may refine, and the arts and sciences may greatly ameliorate the condition of the heathen, yet while their natural, moral corruption remains unchanged, and their wrong biases and habits are unchecked, increased worldly prosperity will only increase the ability to do and suffer injury. There must be radical change of the affections wrought by the Holy Ghost, before the heathen can escape the just retribution for their wickedness, or enjoy any great degree of mental elevation, or permanent worldly prosperity. But with this change and a consistent life, the highest point of civilization and future felicity are within their reach.

Another reason for this direct action is, that the Society was instituted professedly for this purpose. And the funds are collected for this object. This is declared by the Agents of the Board when they collect these funds, and the contributors give with the belief that they are assisting to preach the gospel and convert the heathen to Christ.

Again, the aim of the Board ought to be directed to this object on account of the good reflex influence, which may thereby be exerted upon both the laborers and contributors. When men unite to promote a merely philanthropic or literary object, the influence of the undertaking upon themselves will partake somewhat of the nature of the undertaking; so when they unite to fulfil the Saviour's last command, as the labor is, by the power of the Spirit, to affect the heart, the reflex influence will affect the whole inner man, and will secure the blessing of God upon all who are properly engaged in any part of the work.

We come now to the second topic, viz., that it should be the object of the Board to collect the converts into churches and place pastors over them.

The reasons for this are obvious:

1. This organization is scriptural. We find it spoken of in the Acts of the Apostles and in the Epistles of Paul and others. It was also practised by the early Christians, and has been continued by their successors to the present day.

2. The uniting or collecting of Christians into churches agrees with the genius of Christianity. The foundation of Christianity is love,

and every true Christian finds an inward inclination drawing him towards all who possess this love. He finds in every such person a friend and a brother. For the better enjoyment of this intercourse, certain rules are made and agreed upon, and thus a church is organized. This love brings all Christians near together by inclining them to a common centre, the Lord Jesus Christ. Christians of whatever country or language they may be are of one family, and will choose and be delighted in each other's society, and will, if possible, associate together.

3. The formation of churches is necessary to the continued existence and development of Christianity in any country, and especially is it suited to the condition of the Tamil people. The maxim that "union is strength" is true in regard to Christianity, as it is in worldly things. An army ever so numerous and brave, unless united and properly organized, could accomplish but little. So with the church militant. It must be united and properly organized and watched over, or its stability, strength and aggressive influence, will never be developed; nor can it in any way withstand the assaults of the world, the flesh, and the devil, but must fall before them. This assertion is not made irrespective of the power of the Holy Ghost, but in direct regard to that. This organization we consider the channel or means, through which the Spirit is to operate. If these organizations are necessary in a civilized and Christian land, how much more are they necessary in lands where the heathenism of ages has weakened the intellect, debased the moral character, destroyed the independence and self-respect, and assimilated the man to the brute.

If the strong minded, intelligent, and independent men of Europe and America require a church organization and leaders, to enable them to withstand the assaults of spiritual foes and to bear them onward in their path to heaven, how much more does the fearful, clinging, dependant Tamulian need it. It is, moreover, peculiarly suited to all his habits of thought and action. He seldom acts alone, but is wont to associate with others even in the performance of his ordinary labor. They maintain organizations in civil, religious and social matters, which have stood the shocks of rebellions, revolutions, conquests, and all the other changes which have taken place in the many centuries past.

Thus the church organization, even humanly speaking, seems to promise a perpetuity of Christianity with its attendant blessings, which nothing else can secure. But when we consider that it is of divine appointment we have reason to expect from it still greater

advantages. These considerations seem to render the duty of gathering converts into churches, nearly as imperative as that of preaching the gospel.

C. F. MUZZY,
Chairman.

II.

PREACHING.

We will first consider, what it is to preach. The word preach, in its ordinary acceptation, means, according to Webster,—

1. "To pronounce a public discourse on a religious subject, or from a text of Scripture."

2. "To discourse on the gospel way of salvation, and exhort to repentance; to discourse on evangelical truths, and exhort to a belief of them and acceptance of the terms of salvation."

The word usually conveys also an additional idea, respecting the preacher's qualifications and appointment to his office. The time and place of preaching, and the number, age and sex of the persons addressed, are unessential. Christ often preached sitting by the seaside and upon a mountain. Philip preached to the Eunuch of Ethiopia, riding with him in a chariot. Peter preached to Cornelius and his kinsmen in a private dwelling. Paul and Silas to the jailor and his household in the middle of the night. Paul disputed, or more properly preached, daily, in the school of Tyrannus. So may the missionary at the present day preach whenever and wherever he can find even one to hear him. He may preach in a school-house, either to the members of a school, or others; but it should be kept in mind, that the ordinary work of the teacher is not preaching.

We will consider, secondly, why preaching should occupy the chief place in missionary operations. It should do so because, in general, it is best adapted to produce the end desired.

(*a*) It aims directly at a single object, the salvation of the soul. The object of the printing press is more general, its effects more remote and uncertain. The same may be said of schools for the instruction of heathen children and youth.

(*b*) It is economical. By no other means can an equal number be brought under the influence of the gospel in so short a time, and by so small an expenditure of money.

(*c*) It is effective, as compared with other means. The hand, the

eye, the voice of the living preacher all combine to fix the attention, gain the sympathy of the hearer, and render the truth to which he listens far more impressive than if read from a tract or book.

(*d*) It is adapted to reach the multitude. Comparatively few, and these all of one sex, are able to read. This is emphatically true of those classes around us, who are most ready to listen to preaching and most likely to be influenced by the truth. Many who have the liberty to read, have no desire for Christian books. To such even may the earnest, skilful preacher go and "compel" them to hear the word of life. He may go to the multitudes, to many even of the female sex, who are practically blind as respects an ability to obtain knowledge directly from books, and, through the sense of hearing, give them a knowledge of that "name," besides which "there is none other under heaven given among men whereby we must be saved." Preaching as a means of evangelizing the heathen has the advantage over ordinary schools, not only from the greater number reached, and the particulars specified above, but from the fact that those directly influenced by schools are children; too young in many cases to comprehend the truths of the gospel, and too weak in most, if disposed to yield to those truths, to stand against the influence of heathen parents. From these remarks we would not, however, be understood as discarding all the means of influence, besides preaching. But we do believe that other means of every kind should be subordinate to this.

(*e*) But we remark again, that preaching should hold the chief place in missionary operations, because best adapted to secure the blessing of God. It is *the* means He has appointed for evangelizing the world. This is evident from the amount of preaching performed by Christ and the Apostles, and the effects of their preaching. It also appears clearly in the following declarations of the Scriptures. "It shall come to pass," says the prophet Joel, "that whosoever shall call upon the name of the Lord, shall be delivered." "How then," exclaims the Apostle Paul, "shall they call on Him, on whom they have not believed? And how shall they believe in Him of whom they have not heard?" To Titus, Paul says, "God hath in due times manifested his word through preaching." "The preaching of the cross is to us who are saved the power of God. After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." But if there were no other authority from Scripture upon the subject, the following would be sufficient :—"Go ye into all the world, and preach the gospel to every creature. He that be-

lieveth and is baptized shall be saved. He that believeth not, shall be damned."

Here we would remark, before passing to another division of the subject, that the missionary should preach, because he will ordinarily obtain much larger audiences than a native catechist or preacher, and be listened to with greater confidence.

Thirdly, how should the missionary preach?

This must depend much upon the intelligence of his hearers, and the degree of Christian knowledge they have already gained. The great object should always be to enable those who hear, to comprehend the gospel plan of salvation, and lead them to embrace the truth as it is in Jesus. The missionary should, as a general rule, preach the gospel, rather than attack false systems of religion. He should go to the people in kindness and love, tell them with so much earnestness that his motives cannot be doubted, of the danger to which they, in common with himself, are exposed, and make known to them the way of escape. He will thus be likely to gain a respectful and attentive hearing; whereas if he assume the attitude of an opponent, they will be at once arrayed against him, feeling called upon to defend a system, the folly and wickedness of which they already understand, or to urge objections against Christianity, of whose nature they know but little.

The preaching of the missionary should be in as high a degree as is consistent with the knowledge of his hearers, scriptural. Any one who has not examined the discourses of the Apostles recorded in the New Testament with reference to this point, will be astonished to find how frequently they appealed to the Scriptures in preaching. Paul, at Corinth, mightily convinced the Jews, and that publicly, showing from the Scriptures that Jesus was Christ. The Saviour, on one occasion, "beginning at Moses and all the Prophets, expounded unto the people in all the Scriptures the things concerning himself."

In preaching to the Jews that Jesus is the Messiah, there was doubtless special reason for a constant appeal to the Scriptures of the Old Testament. But the preacher in every age, and every place, should take care lest, by dependance upon human eloquence, "the wisdom of words," the cross of Christ should be made of none effect. Let the missionary honor the word of God, if he desires that God may honor him with success. Let him depend upon the simple truths of the gospel, and the influences of the Spirit; looking upon himself merely as the medium through which God is pleased to make known

His will to man. Whatever may be the character of his audience, or the particular theme of his discourse, let all he says point to the centre of the Christian system—"The Lamb of God, which taketh away the sin of the world." He should never become weary in making known that saying, "faithful and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" nor forget, that though the preaching of the cross is to them that perish foolishness, unto all which are saved it is "the power of God." Thus preaching, let him *expect* the fulfilment of God's promises, and feel *perfect assurance* that his labors are not in vain in the Lord.

Fourthly, when should the missionary preach?

"In season, out of season." Unhappily all missionaries in a heathen country must have more or less of secular cares and labors. The time of some must be much occupied by them. Some too must be employed, to a greater or less extent, in preparing converts to become co-workers with themselves. The influence of a foreign climate cannot be wholly disregarded. But the missionary should never be unnecessarily hindered from his more appropriate work. His rule should be to make the proclamation of the gospel his *business*, the great object of his missionary life. He should daily embrace opportunities presented, and seek thus to bring the heathen, perishing around him, to a knowledge of Christ.

Fifthly, where and to whom should the missionary preach?

This question, if put to the great body of Christ's disciples, should be answered by the words—"Go ye into *all the world*, and preach the gospel *to every creature*." But where and to whom should the missionary, in such a field as the one we occupy, preach? *Any* where, and *every* where. To any body and every body whom he finds willing to hear. To whom will a faithful minister, in a country town in America, preach at a time when the Spirit of God is poured out, and he is roused to a clearer sense than usual of the value attached to the immortal soul, and the danger to which all unregenerate persons are exposed; when sinners are subdued under a sense of their guilt, and new born souls rejoice in the love of Christ? In whose behalf would a godly layman, a Harlan Page, labor at such a time? Would he not visit the houses of the poor and the ignorant, that they might learn of Christ and become rich in Him? Would he not also seek admission to the dwellings of the rich and the learned? Would he be prevented from doing this even by an occasional repulse? Would he not have a word for every body? The missionary should keep constantly in view the fearful condition of the poor idolator, whatever

may be his circumstances and standing. To a certain extent, he should strive to make known the gospel to every one. For all who come in his way, he should have a message. But situated as we are, when no missionary can visit half the villages of his district from the beginning to the end of the year, nor speak to a tenth of the inhabitants of a given village on a single occasion, it were labor lost to aim at bestowing equal efforts upon all. We must labor with more system. Having already visited a place and found persons inclined to receive our words, we should seek out the same a second time. As we go to villages to which we have not been before, we should aim to present the gospel to the mass of the people, and gladly receive as fruit such as God may be pleased to give. Experience on this point, however, should not be disregarded. As a general rule, the gospel should be offered first to those, who, so far as there is reasonable ground for judging, will be most likely to receive it. But we should not be too much influenced by a previously formed theory, that people of this or that particular class, and they only, will hear and believe. Such a course does dishonor to the promises and the Spirit of God. While we should not fail to go to those who, according to experience gained, will be most ready to receive us, we shall not unnecessarily neglect others. Our success hitherto has been chiefly, but by no means exclusively, among the lower and poorer classes. Doubtless this will be true for some time to come. To these classes therefore, unless too far from us, we should devote special attention. But we must not think our work done, when we have proclaimed the gospel to such, nor be too ready to pass by others. From the word of Christ, as well as from his labors and their results, we should infer, that the poor ought to receive our special regard, and that among them we might expect the most speedy success. But there is danger, we apprehend, of giving undue weight to this thought, or of restricting the word *poor* to too narrow limits. At any rate, we find nothing in the New Testament to warrant the unnecessary neglect of any. We read that the "common people," the multitude, heard Christ gladly. Zaccheus, who received Christ with joy, though a publican, was rich. That delightful little family at Bethany, all of whose members Jesus loved, and with whom he spent so many seasons with evident pleasure, could not have been very poor. Joseph of Arimathea and Nichodemus, who, by the burial of Christ, bestowed upon him peculiar honor, and gave marked evidence of their attachment to him, were both men of high standing, and one of them at least was rich.

Though Paul said, "not many wise men after the flesh, not many mighty, not many noble, are called," surely neither his labors, nor his success, were confined to people of an opposite character. Among those converted by his instrumentality, are enumerated Sergius Paulus, "a prudent" or learned man. Dionysius the Areopagite, Crispus and Sosthenes rulers of the synagogue in Corinth, Gaius his host, and Erastus the chamberlain of the city.

These examples are given, not with a view to divert attention from the poor, the down-trodden and despised, by whom the gospel is undoubtedly hailed most frequently and most emphatically as *good news,* and who certainly demand the missionary's particular sympathy, but as encouragements to labor in behalf of others also. As he has opportunity—and opportunities should be sought—let the missionary make known the gospel to all. Let him seek with earnestness the conversion of the middle classes, the bone and sinew of society in every nation, believing that by the foolishness of preaching God will save many among them. Thus shall the time be hastened, when the religion of the blessed Jesus shall gain a firm footing in this land of darkness and of death; when the people shall support for themselves the instructions of the gospel, and let their light so shine, that thousands shall see their good works and glorify our Father which is in heaven.

J. HERRICK,
Chairman.

III.

NATIVE CHURCHES AND PASTORS.

The committee on native churches and pastors would embrace what they have to say on the subject under the following heads:—evidences of piety; circumstances under which native churches should be formed; native pastors; and the control of native pastors and churches.

1.—*Evidences of Piety.*

We remark that the question respecting evidences of piety, is not whether it be essential that one be born again; for the Master has settled that point. Neither is it, nor can it be the question, whether piety, when it exists, will make itself manifest; for every good tree bringeth forth good fruit. We must assume that there will be, as the result of conversion, a radical change in heart and life, in every age

and in all lands. But it is equally true, that in this great work of the same Spirit there will be a diversity of operations in different individuals in the same land, and a still greater diversity in lands where opposite habits prevail; and the manifest proofs and signs of his work will bear a corresponding difference. This view of the subject springs from the doctrine, that the divine Spirit is wise; that he keeps in view the great ends aimed at by God in his church; and that he, though men may not, knows how to adapt his work to different mental and moral states growing out of different mental and moral training. These manifestations of the work of the Spirit, it is believed, are and must be different, as a general rule, in the East, from what they are in the West. Perhaps the words heart and intellect will be the best exponents of the difference. In the West, reason, logical and sure, but sometimes reserved and cold, predominates; while the Eastern mind lacks in system, is very likely to fail in its logic, yet is rich, profuse and gaudy in its imagery, allowing the heart to pour itself out like water. In the West, in politics, in morals, and in religion, thousands have fought and died for truth, for justice, and for right; and the conscience has been so educated, and such a standard has been attained, that conviction of sin, when the truths of the Bible are brought home, is often most pungent and thorough. Here, the conscience has been seared, not educated; and yet the heart is open to impressions, and the rehearsal of the wonderful works of God towards the children of men, and especially his love in sending his Son to die for us sinners, are adapted to this state so common in the Eastern mind; while, on the contrary, deep thorough conviction of sin, so often witnessed in New England, seems rather to be a result of growth in grace, than a necessary antecedent to conversion. With us it is, emphatically, the lifting up of the Son of Man that draws all men unto Christ; and it is abiding in his love that enables them to bring forth much fruit.

These remarks are made to show, that Western Christians should be careful when they judge of Christians here. They should be cautious how they apply precisely the same tests of piety that they would at home. Judged by the Western standard, in many points pertaining to virtue, strict honesty and veracity, or ability to stand when tempted, they will relatively appear wanting. Yet in actual self-denial, and on points to them of great practical importance, as in the enduring of reproach for Christ's sake, in being rejected by their caste, in having their names cast out as vile, in subjection to constant

annoyance from native authorities, especially those of their own village, and in being compelled often to form new families and social relations, they do, we believe, bear burdens, which relatively considered, Western Christians know little about. Coming, as they do, from deep degradation, we should not begin, in a critical spirit, to search with our candles for something wrong, but with that charity that hopeth all things, assuming that *all* has been wrong, and that much still is, we should rather be ready to see and rejoice over any and every sign that God has begun a good work in them. Imperfect though they now are, when he whom they love shall appear, they, not less than we, will be like him, for they will see him as he is. We believe that those who are weak in the faith should be received, that Christ wants their services in his church, that he can wash them from all their sins in his own blood, and that he will be honored in and by every sinner that repenteth.

2.—*Circumstances under which Native Churches should be formed.*

On this subject we know of no new or peculiar rule to guide us in this country. The Word of God, and that, it appears to us, as understood at home, is a good and sufficient rule. The object of the organized church is the sanctification of those thus brought within the fold, and combined Christian action on the unbelieving world. Practically among us, it may be best for a time, even at some inconvenience, to combine Christians of several neighboring villages in one church organization; but where two or three in one place, combine in such a church in the name of Christ, there he is in the midst of them; and so long as they abide in him, and his words abide in them, the gates of hell cannot prevail against them. That little church is large enough for united prayer and praise, large enough to read and hear the word, and large enough to constitute them legal witnesses for Christ.

We must, however, dwell somewhat on the importance of local church organization. And first, it is manifest that it is of divine appointment. In Matthew xviii. 15—20, we have the church recognized by Christ as acting in its organized capacity. The Apostles, when the gospel preached by them had, through the divine power, won its converts, organized those converts into churches; as at Antioch, Lystra, Iconium, Corinth, Jerusalem and other cities, and also in private houses. We read of their recognizing them as such, by sending to them in that capacity their own and others' salutations; thus most clearly putting the apostolic, and so divine, seal on such church organization.

Such local organization is important for securing the extension of the church and the sanctification of its members. The Jewish theocracy had its national temple; yet, even then, provision was made for the instruction of the people in their cities and villages, one tribe being set apart for that purpose, as well as for the temple worship, and a system, in some form or other, of synagogue, or prayer-house, or river-side worship appears to have generally prevailed among them. When Christ came, these institutions were found not only in the cities and villages of their own land, but in all places wherever the Jews were scattered abroad, and every Sabbath day they were accustomed to resort to them to read or hear the law, to exhort or to pray. The necessity for such institutions arises from the necessities of our nature, and from God's plan for saving men. The souls of the people must be fed with knowledge, as well as their bodies with daily bread; and, on the divine plan, this must be done at least every Sabbath day; and therefore these organizations must be within such limits, as to enable the people, without serious inconvenience, to meet on the Lord's day for worship and instruction in God's word. We have therefore no new theory, but propose only that wherever, within suitable limits, there are a sufficient number of Christians, they should be thus organized, as God has ordained for us. Working on the divine plan requires this. We know of no authority in the written word, nor of any rule of expediency even, by which a different course can be justified. If, because we thus speak, we are asked here to give a reason why, in the Madura Mission, such church organizations have not been before instituted, our answer may be, that the village congregation, with its organization, its teaching, its regular worship, coming first also in order of time, so probably, by occupying our minds, kept us from giving early attention to the subject. These congregations have been, and are now, preparing the way for the churches, and it is true that churches, as Christ requires, should be instituted among them, wherever circumstances, as above indicated, require them. A like answer may be given, should the question be put, why no native pastors heretofore.

3.—*Native Pastors.*

In the Bible, ample directions are given on this subject, directions which God's servants are never at liberty to set aside, and the Lord has in Jer. xxxiii. promised his church, in an everlasting covenant, that a supply of suitable pastors shall never be wanting. He has made this

as sure as "the sure mercies of David." "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests the Levites want a man to offer burnt-offerings and to kindle meat-offerings, and to do sacrifice continually." "As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me." Thus God has promised the men, and he has informed us how they may be found.

But first, it seems necessary to shew, that missionaries may not with propriety long sustain the office of pastors of the churches which they plant among the heathen. To this we see a number of serious objections. On account of their being foreigners, with a foreign education, their language, their dress, their food, their houses, their style of living, and their habits and customs in almost every respect being foreign, they are not generally well prepared, nor can they be, to sympathize with the people, nor can the people any better sympathize with them.

The missionary has, moreover, an abundance of other appropriate work. His mission is primarily to the heathen. He labors for their conversion. When God gives him success, he must, for a time, feed the lambs with the milk of the word, but if he continues in these pastoral duties, then his very success results in a change of his office work, and puts an end to his career among the heathen. He ceases to be a missionary, and becomes a pastor. He should rather organize his converts, seek out, prepare and set over them suitable native pastors; and while he still, as their spiritual father, keeps a general oversight of them and of their pastors, he should go on with his work as a missionary among other heathen people. Such a course will also become utterly impracticable on the ground of expense. Hundreds of native churches will be needed, and we pray that they may be established in the Madura district. But can so many foreign missionaries be sent out to take their pastoral care? The question need but be asked. Only one answer will ever be given. But a still more serious objection is, that the holding of this office by the missionary, over the converts gathered by him, inevitably shuts all natives out of the office, and keeps them from acquiring a fitness for it. While he holds this office, there is no room for native pastors. There is nothing to turn the attention of native converts that way. There are no inducements to draw them into the work. There is no field on which they may exercise their gifts, and by exercise, on trial,

under the eye, and with the helping hand of the missionary, become fit for the station as workmen that need not to be ashamed. While there is no room for them, and no prospect of there being any room for them, except as they can first become themselves missionaries, no natives will "desire the office of a bishop." Nothing therefore can more surely check the progress of the missionary, nothing will more surely bring his converts into an unnatural and comparatively unprofitable relation to himself, or more surely keep natives from holding the office in the church which God has ordained they should hold, than the assumption and continued holding of this office by the missionary.

Here, however, it seems necessary to shew, a little at length, that persons of suitable qualifications for the native pastorship can be found, and that too in all places where any considerable number of native Christians can be found. It seems improper, indeed, to doubt this, after having received the promise above quoted from the xxxiii. chapter of Jeremiah. Doubt can be founded only on the apprehension that the men whom God provides are not qualified. But we remark, first, that Christ was able to find suitable men for the apostolic office, and those too from among the common people, and that, moreover, even though they were ignorant and unlearned. There was nothing in the nature of the apostolic office to forbid the employment of such men. He chose them, kept them with him for a time, and then sent them forth that they might *bear witness* for him. And they were competent witnesses. The Apostles, also, were able to find suitable men, in the churches planted by them, for the pastoral office; and they either themselves appointed them to the work, or gave others strict injunctions to do so, while they, without stopping to perform the necessary pastoral labor, went on with their missionary or apostolical work of bearing witness for Christ in other cities and countries. Every where, provided any kind of organization of society exists, there will, by necessity, be persons, who, on account of superior natural talents, age or acquirements, will be in reality leaders in the community. When Jethro visited Moses, he advised him to "provide persons out of all the people, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." There were no unattainable acquirements in the qualifications demanded, to hinder the finding of the men. It was only demanded that they should be "able men, such as fear God, men of truth, hating covetousness." If such men could be found among the Israelites, that stiff-necked

people, but just escaped from slavery, then they can be found among Christians now. In every society men of relative ability will be found; and, in a church of Christ, men will be found of such moral qualities as are pleasing to him, and such as he accepts.

It will appear further that they can be found, if we look at the qualification expressly demanded in the New Testament. They are enumerated in 1 Tim. iii. 1—7, and in Titus i. 6—9. From these passages it appears, that the bishop, elder, or pastor, is to be "not a novice," or a young convert; "the husband of one wife," and not a polygamist; one "having faithful children," as proof that he practically understands how to influence and govern others. It is intimated that he is to be one who desires the office of a bishop. He is to have a "good report of them which are without," i. e., in his own community where he is known. He is to be "vigilant" and "sober," rather than given to rashness; of "good behavior," "given to hospitality," and "patient." He is to be a "lover of good men," "just," and "holy," or one who walks not in the way of sinners. He is to be one "holding fast the faithful word as he has been taught," and he is to be "apt to teach." From these demanded qualifications it appears, that the man selected must be an adult, of good behavior, i. e., one whose behavior will be considered good among the people with whom he lives. He must be one instructed in and holding fast the "faithful word," or the "faithful saying, that Christ Jesus came into the world to save sinners." There is nothing to indicate, however desirable it may be, that he must be acquainted with any other than his own vernacular tongue, or that he must have been to any particular kind of school, academy, or seminary; or, however desirable any or all these things may be, that he must have received any special scholastic training whatever. The holding of the faithful word, and the aptness to teach, do however suppose, as the general rule at least, that he should be well acquainted with the Word of God. Such men can be found wherever the gospel wins its way, and exerts its power in the heart. Such men have been extensively employed in different lands, and have been eminently successful. God has put special honor on such humble agency, as if to show that the power of the gospel is not in or of the men who preach it, or dependent on any particular style of preaching, but that it is wholly in and of God. Such men can be found in our field, among our catechists, and among our church-members. Undoubtedly great caution should be used in their selection, and pains be bestowed, when needed, in their preparation, before committing to

them such a trust. The admonition to "lay hands suddenly on no man" is needed; but over-caution and improper delay are as injurious, and as truly contrary to the written word, as is too great haste, or lack of perfect discretion. The best way is to do as God has commanded, and not to lean either to the right hand or the left. The sum of the whole matter is this: their ordination is a divine acquirement; the growth and good order of the churches demand it; and without it these churches cannot be well prepared for invasion upon the heathen world.

The *support* of native pastors, however, here demands attention; and the inquiry may be, can they be supported? In reply it may be remarked, first, that when true churches of Christ have been established, within suitable limits, having a suitable number of members, we may go forward and deal with those churches according to the commandment, without fear of the consequences. If we follow Christ, he will be with us, and we need be anxious for nothing. But respecting their support it may be asked, if native pastors cannot be sustained, how will it be possible to sustain those that are foreigners? The expenses of the latter, as compared with the former, must be great. The native pastors come from among the people, and can live and should live, mainly, as the people do. They are to be lovers of hospitality, but we know surely that this does not require them to go beyond their means. They may be selected, and it seems natural to suppose that, by the Apostles, they were generally selected from the churches of which they were members, having, perhaps, sometimes, their own means of support; and their willingness to devote themselves to the work, with little or no pecuniary aid at first from others, would naturally be an additional evidence of their fitness for the work. But our churches, when thus organized, will be small at first, and the members poor in this world's goods, and it may be difficult to find those who will be possessed of the requisite means; but we can grant them aid, as their circumstances may require. There is no doctrine of expediency or of the divine word to hinder this, when it is needed. It can be granted, and should be, when needed, for the same reason that Home Missionary Societies grant aid to pastors of feeble churches at home.

It must be remarked, also, that the people, connected with the native churches and congregations, *can be trained to do something for their pastors*, and that the way to train them is to give them those pastors. The Roman Catholics, in this country, have a sys-

tem by which much is done for the support of their own institutions; and although we would by no means pursue their particular course, unholy as it is, yet it cannot for a moment be admitted, that churches, with the Bible in their hands, can do less under equal circumstances, than those from whom this fountain of life, this storehouse of motives to every good work, is withheld. True Christians, with suitable training, will willingly contribute according to their means. Those who are unwilling, give painful indications that they may not have been born again; and churches in such a state, that they may not be churches of Christ; and one of the most serious evils, growing out of leaving the native churches without native pastors, is the fact, that it leaves them without this divinely appointed means for drawing out and cultivating their liberality. How can they be expected to give, when that for which God has ordained that they should give, and which in itself furnishes the strongest inducement to give, does not exist? It is dangerous, on this very account, to leave our native churches in this imperfectly organized state. The tendency is not to the training of them up in the way in which they should go, but in the way in which they should not and cannot go but to their ruin. It tends to make them the mere recipients of the gospel, not agents, either in maintaining or promoting it; and hardly any thing worse could be done for them, than to bring them into a state of passive inactivity. They now exist, as churches, widely spread abroad; seldom meeting together; seldom meeting their foreign missionaries; with no other church officers than those missionaries; with nothing to do for the support of their own institutions, or for the conversion of the heathen, except in ways that are, if long continued, without Scripture and without reason. Great efforts must be made, ere this Madura district will be won for Christ; and under God the native church must do the main part of the work. The building of school-houses and churches, and the teaching of the children of Christians the rudiments of knowledge, or furnishing them with the means of so doing, however desirable and expedient these things may be in some cases, do not in any respect necessarily enter into that divine plan by which missionaries are to bring the heathen to Christ. The Apostles did none of these things; they were not instructed to do so; nor did primitive missionaries; nor are we commanded to do these things. If we have any regard for the good of these churches, we must take that course which will, as speedily as pos-

sible, enlist the native Christians in doing this their own work; and the way to enlist them is to make first a beginning in the right way, to give them their own churches and their own pastors, and so lead them on, as they are able, to bear their own burdens.

4.—*The Control of Native Pastors and Churches.*

This subject also is important, and much may depend upon the course pursued. We remark, first, that in a pecuniary point of view so far as we furnish the means, on all questions of a merely pecuniary nature, they must and will be under our control. Yet even here, it will be expedient wisely to consult their tastes, and, in all things non-essential, treat their feelings and habits with due deference. We remark further on this point, that in the granting of pecuniary aid, the aim in all cases should be, not fully to supply their wants, but to aid so far, and only so far, as may serve to draw out their endeavors to make up the deficiency. On this subject, however, it must be remembered, that pecuniary control is not such control of pastors and churches, as properly belongs to the missionaries of Christ. It may be necessary for a time, but it should not be our characteristic mode of control. It should be remembered also, that so far as the Bible does not give us control over them, we have no responsibility, and where we have no responsibility, we need give ourselves no trouble, but may believe that God can and will take care of that which pertains to his own providence. But the mission has, over these churches and pastors ecclesiastical and moral control. It has ecclesiastical control, in that it should, being composed of evangelists sent forth for the purpose, organize the churches, and ordain the pastors, and as it can organize and ordain, so it can, if necessity require, separate the sound part of a church from a corrupt part, and depose from the pastoral office an unworthy Demas, Hymenias, or Philetus. But the great power of control should and will be moral and spiritual. The missionaries will stand to these churches in the relation of spiritual fathers. It was this relation to which the great Apostle appealed with effect, when wishing to control and influence the churches planted by him. This is a control that will be powerful, and generally sufficient for every thing in the church worth controlling. This power, moreover, will generally be sufficient for the weak nature even of missionaries, increased as it is and will be by their superior advantages as to education, and relative standing in society.

Beyond the means of control indicated in the above particulars, the Committee believe that nothing on our part can be desired. We are glad to be free from any other responsibility, glad to cast these churches on the Lord, to trust his all-wise providence, and his love for his church, the apple of his eye. This control is safe, while that of weak-minded men, and those foreigners, is dangerous. We are glad that we cannot go further. We would leave these eastern churches and pastors to read and interpret the Bible, as it was written, under eastern rather than western eyes. We would plant the incorruptible seed, the gospel of our Lord Jesus Christ, in their hearts, and we would teach them to observe all things whatsoever Christ has commanded; but, in things non-essential, we will strive that they shall have liberty. We would give them the Bible, all Scripture, that they may be perfect, thoroughly furnished unto all good works. But it is not necessary that we import for them our water, or our ice; nor need we bring them our bread from beyond the sea. God can give them rain from these heavens, for he has made them; and he can make this land yield its own increase, for its own inhabitants. We shall do our duty, if we give them the gospel, and its institutions, and leave them, with these, in the hands of the Head of the Church, who will not leave them comfortless.

H. S. TAYLOR,
Chairman.

IV.

VILLAGE CONGREGATIONS AND VILLAGE SCHOOLS.

I. Village Congregations.

The origin and early history of these are much obscured in the antiquity of this mission. No accurate record has been kept, and the collections of the few surviving eye-witnesses enable us to gain but a partial view of the facts.

During the years 1838-39-40 and 41, we learn that there were congregations in the vicinity of Dindigul, and in the Cumbum valley. Of those in the latter place, the one at Coillabarum was established by Mr. Lawrence; that at Cumbum by the Church Missionary Society. Owing to the distance at which the missionaries resided, and the difficulty of passing the intervening mountains, this and other

congregations in the vicinity declined, and, when given over to our mission, were in a precarious state.

The earliest congregations in the vicinity of Dindigul were those in Pumjumputty, Vericul and Honumarayanthrum Cottey. The people were principally Vanniars, and when the mission attempted to purify itself, many of them withdrew. From that time onward till the present, the work has been extending, not uniformly, nor rapidly. Faith and patience have been severely tried. The brightest prospects have often proved wholly illusive; and that which seemed ready to die has shewn itself full of vitality. The work has been opposed by the power of caste, the pride of bigotry, and the fear of losing place and income. It has been hindered by the falsity of professed friends and the fickleness of true friends. It has been retarded by the weakness of our working force and by the large area of our operations. Still the good hand of God has been upon us. There are now 120 congregations scattered here and there, from Pulney to the sea coast, from Vurthupitty to Cottamputty, in a territory of more than 6,000 square miles. In these congregations, and living in 146 villages, are, 4,846 persons, adults and children, under Christian instruction.

In order to give a correct idea of the present state of these congregations, and their ultimate bearing on the conversion of the country, we will speak of them under several distinct heads.

1.—*Castes.*

From the higher and middling castes we have received but small accessions. The Pariahs and Pullars have furnished the largest proportion, and next the Shanars. Besides these, a few have been gathered respectively from the Barber, Shepherd, Maraver, Agumbador, Vanniar, Kuller, and Vellaler castes.

2.—*The name, Village Congregation.*

In common language this is applied to those families in a village, whether more or less, which, renouncing heathenism, profess Christianity outwardly; but in our statistics and official correspondence, it would be better to restrict the term to those places in which there are catechists, and regard the others as appendages of these. The reasons for so doing are evident. In America this word has a definite meaning, viz., the number that usually assemble for worship. This number may vary in different places, and everywhere it will be larger

than the number of people in our congregations. So that without special and constant effort on our part to explain our meaning, we shall convey a false and exaggerated idea of our work. It may be proper here to inquire, how many families there should be to justify the placing of a catechist among them. We reply, that this depends upon circumstances. If a catechist living near can visit them twice in a week, or even once, much good may be effected by the labors of a faithful teacher. But when there is no catechist near, and the people in the vicinity appear impressible, one may well be placed where there are only four or five families, while, as a general principle, there should be at least nine or ten families in order to justify such a step.

Of one thing we are persuaded, that it is not usually expedient to receive a congregation, when there is not a praying man to place among them either as teacher or catechist.

3.—*Nature.*

The people, who become the members of these congregations, promise to abandon heathenism in all its forms; to observe the Commandments, so far as they know them; and to learn Christian lessons. The missionary promises to instruct them. When the number of families is sufficient, a catechist is placed among them, who is to call them together for daily worship, to teach them their lessons, and to preach to them on the Sabbath. The missionary, as often as practicable, visits each congregation, examines the people on their lessons, and preaches to them. When the number of children is sufficient, a school is established for their benefit. A community thus organized becomes a village congregation.

4.—*Stability.*

Very few, if any, of our congregations have within themselves the elements of self-perpetuity. Withdraw the fostering care of the missionary, and though some might maintain a struggling existence, the most of them would sooner or later cease to exist.

Even with that care, the permanence of many is doubtful. Nor should the fact of their precariousness lead any to doubt either the wisdom of our system, or the worth of our congregations, for it arises from the necessity of the case. The very exigency that leads to the forming of congregations, necessitates their nature.

Why is it that congregations are organized? Why not freely preach to all, and gather into churches those whom the Lord is

pleased to convert? To this we answer: It must be obvious, that minds sunk in the deep darkness of heathenism, cannot at once understand the mysteries of the gospel. The truth must be repeatedly explained and enforced, and conscience and all the moral powers aroused and educated. Then conviction of sin and faith in Christ may follow.

But people, while heathen, will not give such attention to Christianity as to secure this result, nor can they without subjecting themselves to the charge of apostacy. For to attend our religious services regularly, or to examine the Bible prayerfully, would imply, in the judgment of the community, a reception of the Christian faith.

Here is the necessity for Christian congregations. The people, while heathen, can be led to see that Christianity is better than idolatry. They can be persuaded to abandon the latter, and receive the former. But congregations thus formed will at first be unstable. It would be unnatural that all who join them should stand firm in time of persecution. The motives to go back are many. The power of public opinion, their own evil natures, and the snares of the devil, are all against them. It should therefore be expected, that a large proportion will return to their former faith. It is only after the image of Christ has, by the Holy Spirit, been inwrought into the hearts of a portion of any community, that we can hope to see stability. Some of our congregations, we believe, have reached this point. Others are approaching it; and such congregations will continue to prosper and multiply until Christianity shall become the religion of the land.

5.—*Their value for Preaching purposes.*

To the members of these congregations this value is inestimable. Here, and here only, can they receive that knowledge, which giveth life. Here, and here only, can they be trained for the service of God in this life and the life to come. For direct preaching to the heathen, their value is relatively small, because, as before shewn, the heathen will not regularly attend at the place of worship. Notwithstanding this, we are safe in asserting, that these congregations are powerful instruments for the overthrow of heathenism. Each is a light, and though its rays are feeble, they penetrate far and wide into the surrounding darkness. Influences for good go forth on every hand. The catechist preaches not alone to the Christians, but to the heathen. So soon as any of the people are truly converted, they, in their measure, are preachers. The missionary, in his periodical visita-

tions, pleads the cause of his Master with multitudes whom he meets. These congregations are so many fountains, whence rills and streams are ever flowing, giving life to the dead. Take them away, and you seal the doom of many a soul.

II. Village Schools.

These are the handmaids of the congregations. Christianity and ignorance are antagonistic. The two will not long walk together.

1.—*Number of Children requisite for a School.*

No school should be established in a place, where the number of Christian children of suitable age and ready to attend the school shall be less than ten, except by a special vote of the mission, on the recommendation of the local committee. When the number is less than ten, the catechist or reader having the charge of the congregation may be required to instruct the school. After a school has been established on the proper basis, and for any cause the number of pupils is diminished, the circumstances shall be reported to the mission.

2.—*The circumstances in which the Catechist may perform the duties of a Teacher.*

When the catechist is fully competent, this cannot be done without detriment to the work; for his duties do not, like those of the native pastor, relate principally to the members of the congregation. He is an assistant to the missionary, and, like him, should labor daily among the heathen. Hence to require an efficient catechist to spend a large portion of his time in teaching a few children, is to hinder our work and waste the Lord's money. But when the catechist is an infirm man, comparatively uneducated and inefficient, if he has any tact at all in teaching, it may be wise to give him the duties of both offices. This may be the most profitable course, though it confines his labors to one small community.

3.—*The expediency of admitting heathen children.*

Hitherto this has been allowed. In future, however, we recommend, that the practice be so far restricted, as to require, in every case, the sanction of the local committee.

4.—*Present state of Education.*

This, we are constrained to admit, is low. A few schools we have in which the pupils acquire a useful amount of knowledge,

but the majority are such that we cannot regard them with much complacency. While we acknowledge this with regret, we do not allow that the mission deserves blame on this account. The chief cause lies in the condition of the people. Christians they are in name, but often with little knowledge of what Christianity is, or what it requires. To some of them the worth of an education is wholly unknown. This ignorance renders it difficult to persuade the parents to keep their children in the school. But a greater obstacle than this is the deep poverty of the people ; a poverty, of which few people in America have an adequate conception. Where there are several children in a family, one will be sent to tend cattle, another sheep, others who are able to labor will accompany the parents into the field, while those who are too young for this will be left at the house to watch the infant. Our people are not all so poor as this, but many are. In these facts we see a sufficient reason why our schools have declined. When first commenced, nearly all the children attended, but the parents soon discovered that they had undertaken more than they were able to perform, and withdrew them. Long continued and protracted effort on the part of the missionary will be needed, before the people will fully appreciate the value of education, and be prepared to make the necessary sacrifices to secure it for their children. That time, we are confident, will come. How soon, will depend on the blessing of God, our faithfulness, and the means granted us for this object.

It remains only to add a few words respecting congregations and schools. We have been asked, What clusters of village congregations there are, in which native pastors may be advantageously placed? If, as we believe, the natives should be ordained, not as evangelists, but as pastors, to do the work of a pastor among a Christian people, the number of places ready for such men is small. Had we men of the right qualifications, we might ordain them over churches in Solavuntarn, Cumbum, Pulney, and perhaps other places.

Another inquiry must not be left unnoticed, viz., What is the comparative worth of our village congregations and schools, regarded as a system of means for the conversion of the Tamil people? We believe their worth to be beyond the power of man to estimate. They are a most important means, one pointed out by the providence of God, one which will receive more and more of His favor.

Still we do not suppose this to be the only system approved of God. Direct preaching, distributing tracts and portions of the Scriptures, and schools in their time and place, are means which may profitably be used in connection with this. The system involves the preparing of a large corps of catechists and teachers. It is worse than useless to establish congregations without men of true piety and versed in the Bible, to place over them. Such men cannot at present be obtained, without money both to educate and support them. Hence the expenditure of a large amount of money is the inevitable consequence of pursuing this system to that degree, which will insure final success. As our work progresses, the relative expense will diminish. Congregations gathered from the lowest depths of poverty will, in process of time, become able to support their own religious instructors. As the gospel gains a hold upon the higher and more wealthy classes, the congregations will earlier relieve the mission from all pecuniary burdens. Indeed it is possible that some will require of us nothing more than simple preaching. But should our expectations be realized, should Christianity spread rapidly, there will arise in these populous cities and almost numberless villages urgent and irresistible calls for large expenditures. For this the Board and the churches which support the Board should be prepared. Here is Satan's seat. Here are his strongholds, fortified by the wisdom of centuries. He will not yield without a severe and protracted struggle. On our part, life and money must be freely sacrificed. Should future missionaries possess far more of piety and self-denial than those now in the field, the same will be true. Notwithstanding this, we have reason to go forward with courage and joyful hope. Hitherto the Lord hath vouchsafed the sure tokens of His love and favor. Looking at the means employed we could not reasonably have expected greater success. The way is now open for rapid progress. There needs, on our part, only faithfulness, and on the part of our co-operators in America, full support, to secure the speedy redemption of this Collectorate.

The Lord through us and other missionaries, will restore to his allegiance all the tribes and castes of India. These are the inheritance of Christ by the solemn promise of God whose word will not return to Him void.

C. LITTLE,
Chairman.

V.

GIRLS' DAY SCHOOLS; BOARDING SCHOOLS; AND THE INDUSTRIAL SCHOOL.

The Committee speak first of the *Girls' Day Schools.*—The custom now existing, at some of our stations, of furnishing girls with cloths, and offering pecuniary inducements to secure their attendance at school, seems to us objectionable. Such inducements, if given to heathen or Roman Catholic girls exclusively, will tend to discourage the attendance of Christian girls. If given to Christian girls at the station, a similar result will follow in respect to Christian girls in the villages. If given to Christian girls generally, they will have a tendency to prevent that feeling of obligation on the part of Christian parents to educate their daughters, which we consider as of the highest importance. We therefore recommend, that the practice be not followed after the close of the present year.

Secondly, *The Industrial School at East Dindigul.*—Since the direct object of the American Board in the disbursements of its funds is the propagation of the gospel, and since experience has shewn that this school cannot for a long time, if ever, become a self-supporting institution, we recommend that it be not continued after the close of the present year.

Thirdly, *Boys' Boarding Schools.*—These schools were established, principally with a view to the education of native assistants, but partly for the diffusion of Christian light and knowledge. Boys were at first received not only from the Madura district, but from Tanjore, Trichinopoly, Palamcottah, &c. Though these schools were nominally open to all castes, no boy of low caste was received or sought admission to them previous to the year 1847. Soon after the action of the mission on the subject of caste in the Seminary, similar action was taken by the individual missionaries in charge of these schools, in regard to them. Though the number of pupils in most of them was much reduced, yet this favorable result followed, viz., the removal from them in a great measure of pupils from abroad, and the introduction into them of boys from the castes to which most of our native Christians belong. At a period a little later, the mission passed a resolution to receive no more boys from without the Madura district, except in special cases, to be decided by the boarding school committee, or by vote of the mission. A little later still, a similar resolution was passed respecting the sons of parents connected with

another Missionary Society within the district. Soon after, the sons of heathen and Roman Catholics were excluded. It has also been contemplated to require catechists, and others in mission employ having children connected with these and the Girs' Boarding School, to pay a part at least, of the expense of their board. No action however has yet been taken.

In January 1854, a rule was passed, requiring an ability to read, and a knowledge of the catechism called "Spiritual Milk" as a qualification for admission to the Boys' Boarding Schools. For four or five years past, they have been conducted with more exclusive reference than formerly, to the preparation of native assistants, though a few have been received with the expectation that they would not enter the Seminary. The course of studies now followed makes provision for the study of English one hour in a day, exclusive of recitations, during the whole time spent in the Boarding Schools.

The number of boarders in these schools at their examination in December last, were as follows:—

In the	Dindigul School.........	19
„	Tirumungalum...........	25
„	Tirupuvanum.....	27
„	Mandapasalie............	17
	Total...	88

As it is believed that these schools, by drawing from the villages the sons of catechists and teachers, and the most promising boys of the native Christians, have a tendency to prevent the elevation of the village schools, and that the object for which they were established may soon be secured through the village schools, the committee recommend:

1. That hereafter no boy be received into a Boarding School who has not completed the five Tamil Instructors, எண்சுவடி, (Tamil Arithmetic) and வேதப்பொழிப்பு, (Compendium of Scripture History.)

2. That at the close of the present year, the two schools at Mandapasalie and Tirupuvanum be merged in the one at Tirupuvanum, and the two schools at Dindigul West and Tirumungalum be merged in the one at Tirumungalum, retaining the most promising boys in all the schools, and dismissing others to such an extent that neither of the schools to be continued shall contain more than twenty-five boys. They further recommend, that, at the close of 1856, these two schools be united in one, to be discontinued at the end of 1857.

Fourthly, *Female Boarding School at Madura.*—Previous to the year 1846, there were in the mission two Boarding Schools for girls, one at Dindigul East established in 1844, the other at the east station in Madura established 1844. The two were united in May 1846.

The main object of the Boarding School for girls is to furnish wives suitably educated for our catechists and teachers. Another and important object is to elevate the standard of female education among the Christians connected with us. The action of the mission on the subject of caste had the effect here as in the Boys' Boarding Schools, to reduce for a time the number of pupils, remove from the school those from without the district, and introduce into it girls of the lower castes. The present number of pupils is 45; all of whom came from our different mission stations and are, with a single exception, the daughters of nominal Christians. Of these, ten have been received to the church since their connection with the school, and nine are candidates for admission.

We have no means of judging what has been the character of those who left the school on account of caste in 1847, and went with their parents to their homes out of the district. The character of those who have left the school since that time, and of those who previously left and remained in this district, has generally been good. Nearly all were hopefully pious on leaving, have married catechists or teachers in the service of the mission, and are now so far as known, exerting a good influence in the stations they fill.

From the commencement of this school, the English language was studied to some extent for several years. Nearly six years ago, a course of study purely Tamil was introduced, which with slight modifications made from time to time, is the course now pursued. For some two years, the study of English has been allowed to a very limited extent, simply as a stimulus to mental activity and higher attainments in Tamil. Though the Committee see no great objection to this course, yet it seems best to them on the whole, that hereafter Tamil studies only be pursued. It is recommended that an ability to read, and a knowledge of the first catechism be required as a qualification for admission.

The committee are not aware that there has hitherto been any want of attention to health and domestic culture; but they would take the occasion to express their sense of the great importance of these subjects.

The teachers at present are two, both young married men.

We recommend that the mission request the Prudential Committee to use their efforts to procure and send from America, an unmarried

female to act as Principal, and that male teachers be dispensed with as soon as practicable. They also believe that the mission should have in view the gradual enlargement of this school to some extent, and its general elevation. Constant care on the part of the brethren at the different stations in the selection of candidates, will contribute much to the improvement of the school.

J. HERRICK,
Chairman.

VI.

SEMINARY AT PASUMALIE.

The committee on the Seminary would submit the following Report:

Previous to 1839, the missionaries of the Madura mission looked to the Seminary at Batticotta in Jaffna, for native helpers. They were, however, disappointed in obtaining a supply. In a letter written April 1st, 1839, to the Prudential Committee, requesting a grant for establishing a Seminary in this mission, this is fully brought to view. The brethren say "We cannot by any possible means, from any existing known source, obtain either the number of native assistants necessary for us, or those possessing such character and qualifications as the interests of the mission require. We supposed that we were warranted in expecting such aid from the Batticotta Seminary, and our hopes have rested there as the only source. But the result has been often-repeated disappointment, both in relation to the qualifications of the young men who have come, and to the number which have been sent, until we are constrained to relinquish all hope." Again, in this same letter the brethren speak of "The importance and necessity of commencing a Seminary in this mission on account of our great need of native assistants, and the difficulty of obtaining them."

There can then be no doubt, that the object in establishing the Seminary was to raise up native assistants for the Madura field. After obtaining a grant from the Prudential Committee, the Seminary was organized, in accordance with a vote of the mission passed August 17, 1842. It is as follows:—

"Voted that the two first classes in the Boarding Schools at Dindigul, Tirumunglam, and Tirupuvanam be assembled at Tirumunglam, as the commencement of a Seminary under charge of brother Tracy as Principal." As the mission had no Christian community from which to draw a supply of young men, the majority of the first students were from heathen families. Many of them also were from Tanjore and other neighbouring districts. Of the thirty-four collected at the time, twenty-one were heathen and Ro-

manists, and fifty of the whole number were from other districts. The classes also which entered in 1844, 1845, 1846 and 1847, were composed of similar materials. Notwithstanding these disadvantages, the Seminary was greatly blessed. Very many of the students were converted, and some of the first graduates are our most efficient helpers at this time. The year 1847 formed an era in the history of this institution. The mission took action on the subject of caste in July, having direct reference to the catechists and church members; and it was the occasion of some excitement in the Seminary from the fact, that many of the catechists and others affected by the caste movement, had sons in the institution at the time. The object of the Seminary being to raise up helpers for the mission, it seemed to be inconsistent to admit, or even to retain those in the institution, who by observing the rules of caste would be unqualified to enter into the service of the mission as catechists, after having completed their course of study. In consequence of the action of the mission on this subject in October 1847, the Seminary was nearly disbanded, only one of the teachers and nine of the students having complied with the requisition of the mission. Some of the scholars and one of the teachers afterwards returned.

A few months later, a class of twelve, mostly from our own people, and of low caste, were received. Since that time the number of students from abroad has constantly diminished. In 1854, a class of fifteen were received, not one of whom was from without the District. The following table exhibits the changes in this respect, and in respect to the religion of those who have entered the institution from its commencement.

Time of Admission.	Number admitted.	Religion.			Residence.		
		Heathen.	Romanists.	Protestant.	Madura.	Tanjore.	Other places.
A. D. 1842..................	34	13	8	13	19	11	4
1844..................	12	7	0	5	7	4	1
1845..................	25	7	8	10	16	3	6
1846..................	10	4	2	4	4	3	3
1847..................	12	4	5	3	12	0	0
1848..................	12	3	0	9	10	0	2
1850 & 1851..........	10	2	1	7	8	0	2
1852 & 1853..........	13	3	0	10	12	0	1
1854..................	15	2	0	13	15	0	0
Total...	143	45	24	74	103	21	19

The buildings at Pasumalie consist, 1. Of two dwelling houses, with out-houses, one of which is now vacant, except when used by new missionaries, or by families on account of sickness. They are valued at 4,000 Rupees each.

2. Seminary building with out-houses, including four recitation rooms, a store-room, dining-room, kitchen, bath-room, sick-room and two rooms with small apartments for private devotions.

3. Church.

4. Five houses for teachers.

All of these buildings were put up in the most substantial manner at an expense of 19,975 Rupees, 14 annas and 4 pie.

The present teachers are four in number, all of whom are graduates of the Seminary. The first teacher, Albert Barnes, was a member of the first graduating class, and is a most worthy man. The second and third teachers are also very promising both in respect to education and piety. The fourth teacher is young, having graduated last year. He had a good reputation in his class.

The expenses of the Seminary since 1845 has been as follows, viz.:

		RS.	A.	P.			RS.	A.	P.
For 1845	=	1343	6	5	For 1850	=	1512	5	8
1846	=	2638	2	8	1851	=	1346	3	1
1847	=	1904	2	0	1852	=	1457	15	10
1848	=	1659	6	11	1853	=	1453	0	9
1849	=	1271	14	7	1854	=	1579	6	1

It is important, in connection with the course of study, to notice the principles by which the mission were guided in adopting it. At a mission meeting October 4, 1849, the following report was read and adopted, respecting the Seminary, viz.:

I. "That the object of the Seminary is not general, like that of a College, but that it is exclusively, to raise up the native ministry required in our field.

II. That the course of instruction in Boarding Schools, and in the first stage in the Seminary, be mainly in Tamil, and that the English language be studied as a classic in the Boarding Schools, to the amount of one hour a day, and in the Seminary two hours a day, both exclusive of recitations. That the rule and aim in respect to Tamil instruction, shall be thoroughness, and that the rule in respect to English shall be ability, at the end of the first stage, to read common English with profit.

III. That when the course of instruction in the first stage, on these principles, is completed, a division be made, and that those not designed for the second stage, in English, pursue mainly Tamil for one year; that the others, amounting to at least one-third of the whole, pursue both in English and Tamil a more extended course; the aim being in respect to English, partly to give instruction in it, but more especially to prepare them for profit in the continued study of it, and that the rule and aim in respect to the amount of this preparation, shall be thoroughness."

In accordance with the principles laid down in the above report, the same committee presented at a meeting of the mission, January, 1850, the following course of study which was adopted:—

Seminary, First Course.

Tamil Studies.

Rhenius' வேதப்பொருள்.
நிகண்டு.
இலக்கண வினாவிடை.
நன்னூல்.
Schafter's Geography of Palestine.
Schafter's Geography of India.
Classical Reader begun.
Tamil Bible.
Rhenius' Body of Divinity.

English Studies.

Webster's Spelling-book reviewed.
Pond's Murray's Grammar.
Putnam's Introduction.
" Analytical Reader.
" " Sequel.
Book of Commerce.
Parley's First Book of History.
Britons and Saxons.
D'Aubignè's History of the Reformation.
Middle Ages of England.
Geography: Text-book Mitchell's.
Joyce's Arithmetic.

Seminary, Second Course.

Tamil Studies.

Gallaudett's Natural Theology.
Rhenius' Evidences of Christianity.
Crisp's Theology and Crisp on the Christian Ministry.
Barth's Church History.
Watts' Scripture History.
குறள் and Classical Reader.
Hindu Astronomy.
Compositions in Tamil.

English Studies.

Symond's Geography of India.
Watt's on the Mind.
With the 2d Tamil Course also.
Robbins' Compendium of History.
Wayland's Moral Science.
" Political Economy.
Hopkins' Summary of Theology.
Day's Algebra.
Playfair's Euclid, omitting fifth Book and Supplement.
Olmstead's Natural Philosophy, School Edition.
" Astronomy.
Day's Mathematics.
Dwight's Theology.
English Composition.

From the report and the course of study it will be manifest,

I. That the only object of the Seminary is the obtaining native helpers. In the language of the first resolution "The object of the Seminary is exclusively to raise up the native ministry required in our field."

II. That provision is made for only two classes of students, the lowest of which is supposed to take a thorough course in Tamil, besides some English. No provision is made for a class of schoolmasters, or catechists, who confine themselves to Tamil alone, the mission at that time looking to our Preparandi classes for a supply of such men. It becomes then an important question, how far the Seminary is adapted, on its present plan, to supply the wants of our mission; and if unadapted, what modifications are necessary. In considering this question, two things may be taken for granted. 1st. The Seminary is for the good of the mission. It is exclusively to raise up helpers. 2d. The nature of our work requires men of different attainments in education. In the early stages of the work men of tact and piety, even though their education be limited, may be very useful as schoolmasters, catechists, or even as pastors. In the progress of the work in our village congregations, we may expect to find young men of promise and piety, between the ages of fifteen and twenty-five. They have studied in the village school, and have manifested a deep interest in their studies. In some cases they may be school teachers, and need further qualifications from their work. We would therefore recommend,

1st. That the Seminary be ever open to such persons to prepare them to become efficient schoolmasters, catechists, and eventually, in some cases, pastors. The course of study for such should be purely Tamil; and it might vary from two to four years, according to the progress made by the young men, before entering the institution. A class of fourteen left the Seminary in 1854, having pursued a prescribed course for two years. The mission, from its commencement, has given attention, in some degree, to the training of such persons, and although the selections, in many cases, have been unfortunate, and the advantages of the young men very limited, there are forty-five persons in the employment of the mission, who have studied in these classes. Among them are men of simple piety, who take a deep interest in their work. The cost of educating each individual, in such a class, including pay of teachers, would be about three rupees a month, or thirty-six rupees a year.

The entire cost of educating such a man, after his leaving the village school, would be from 72 to 144 Rupees.

2dly. For the successful prosecution of the work, in this mission, we need a class of better educated persons for catechists and pastors, than the above course supposes, and we would recommend, that the present course of study be modified to meet this object. When the Boys' Boarding Schools shall be given up, it is not to be doubted, that our village schools shall be so efficient, at some favored points, that selections may be made from them, for this class. A part of this class, should, in our opinion, study the English language, both for mental discipline, and that they may have access to English literature. But as a medium of instruction, the English should be selected in all cases where proper text books in Tamil can be obtained.

3dly. There are some of our catechists who have shown tact and ability in the work among the people, and bid fair to become useful pastors of churches. For the improvement of such in education, the Seminary should be open.

In making modifications in this institution, we should have respect mainly to our present wants, and not look too much to the future. Nor should a system be introduced which would require the labors of more than one resident missionary.

The question how many should be received into either, or all of these classes, is important. There can be no doubt that some will fail, even though the selections be made with the greatest care. Every failure, however, is an evil. A man disqualified for the work of teaching or preaching is introduced among our helpers. Eventually he must be dismissed, as such cannot be supported. There would also be evils in educating more men, even though well qualified for their work, than our wants require. Your committee would therefore suggest, that great care be observed, in selecting persons for the classes to be received into the Seminary. No young man should be taken before he is subjected to the scrutiny of a committee, appointed for the purpose.

There are in the Seminary at present four classes. In the first class seven students, in the second nine, in the third twelve, and in the fourth fifteen; in all forty-three persons. Of these thirty-six are members of the church, and three are candidates for admission. Nearly all are from our own field and our own people.

J. RENDALL,
Chairman.

VII.

NATIVE HELPERS.

The facts and suggestions we propose to embody in this report may conveniently be arranged under the three following heads; viz., I. Source or origin, II. Education, III. Training.

I. *Source.*—A detailed, and discriminating history of the rise and developement of the large body of native helpers now in the employment of the mission, would be one of no little interest. For such a history, mission documents furnish abundant materials. With their aid, commencing with the three Batticotta graduates who accompanied the brethren Poor and Hall, the pioneer missionaries of the American Board in this district, we might describe all the subsequent efforts of the mission to recruit, in the first place, from Batticotta, subsequently from Tinnevelly and Tanjore, and finally from the Seminary and Preparandi classes of the mission, and from the Christian and heathen schools of this district. Such a history would, however, be too extended for the limits of this report. Let it suffice to say, that from Batticotta the services of but twenty men were secured, of whom only five are now in the field. Tanjore has probably supplied us with from fifty to sixty more, most of whom left us in the memorable caste developement of 1847. Of the thirty-two graduates of the Seminary, twenty-nine have entered upon mission work, and twenty-one are still in our employment. Preparandi classes have furnished us with fifty-seven men. Christian schools with five. Sixty-two, educated in heathen schools, have been converted, and are now employed as village school masters. The remaining twenty-one, have entered the service from Tinnevelly, Travancore, Bangalore, and other places. Among these the two licensed preachers, and several valuable catechists are found. Thus the whole number of all classes of helpers from all sources now in the employment of the mission, amounts to exactly one hundred and eighty-two.

II. *Education.*—Of the number at present in employment, thirty-five have received prolonged and careful instruction in missionary Seminaries, and have acquired, besides the rudiments of grammar,

geography, biblical and theological science and general literature, such a knowledge of the English language as to render the reading and study of books in that language easy and profitable. Among these, six individuals, including the two preachers, are especially distinguished by their attainments in ecclesiastical history, biblical and theological science and general knowledge. They would favorably compare with the liberally educated young men of our own land.

In the ranks of catechists and teachers, there are yet twelve or fifteen others who, though not graduates of any missionary Seminary, and uninstructed in English, have yet, by talent and persevering study, obtained a title to rank in respect to intellectual acquirements and other preparations for usefulness, with the majority of those of our catechists who have been more highly favored.

Of the remaining portion of the helpers, from thirty to thirty-five might be selected whose acquirements, though inferior in many respects to those who rank in this respect immediately above them, are yet highly respectable. These men were educated in Preparandi classes in our own and neighboring missions, and are most usefully employed; a few of them as catechists, but the majority as readers and teachers. They can read and write, and can expound the Scriptures and exhort. The members of many of our congregations are pleased and profited by their instructions, and they can often secure the gratified ear of the villagers by their preaching and exhortations.

The village schoolmasters are, many of them at least, but ill-prepared for their duties; their knowledge of Christianity is often narrowly limited, and few of them have any aptness to teach. They have, for the most part, been selected from the more intelligent and energetic members of the village congregations; all the knowledge they have of reading, writing and arithmetic, has been gained in the schools they attended previous to joining the congregation; and all the knowledge of Christianity, which they gained from others, has come by the occasional instruction of the missionary and his catechist. It may be added, that many of these, and a few catechists and readers from Tanjore and other places, are retained in mission employment only from necessity, and until their places can be filled with better qualified men.

We need now no longer look to other missions for Christian boys

and young men who are willing to give themselves to this work; they are to be found in sufficient numbers at most of our stations.

Formerly we educated young persons in the anticipation that there would be work for them here; now the work is, as it should be, in advance of the supply, and suitable helpers are every where needed.

We require men of different grades of education to fill the different posts in our field; but the Seminary, as at present constructed, furnishes us, for the most part, with helpers of one grade only, and those in insufficient numbers. A year ago, a class of fourteen young men, instructed for a short period in Tamil only, left that institution, and are now usefully employed as readers and teachers in the village congregations. Forty-two others of the same grade, who had previously passed through a similar course under the personal supervision of the missionaries at the stations, are also engaged in the work. The education, however, which these have received is not nearly so thorough; and as a body, they will be far less efficient men than those who were instructed for a time at the Seminary. Many of them might, we think, with profit, be yet brought into that institution, and receive instruction there for a longer or shorter period.

III. *Training.*—We regard the training and supervision of our native assistants as among the most important duties of the missionary. Even the best catechists need constant supervision and instruction. Their education under the most favorable circumstances is but commenced in the schools and seminaries, and they should be encouraged and required earnestly to pursue their studies in connection with the duties of their office. The nature and extent of their duties, the importance and dignity of their work, its spiritual nature, the character of the motives which should influence them, the dangers, temptations, and trials connected with their station and office, the encouragement to, and the rewards connected with, its faithful discharge,—these and other subjects of a similar nature should be urged upon them with frequency and earnestness. They are greatly in danger, as we also are, of discharging their duties in a prefunctory manner, and they need to feel the warmth of the missionary's piety and zeal.

The spiritual training of the helpers is a work which is pro-

perly, and indeed necessarily, left to the individual missionaries under whom they labor. The good judgment and piety of every brother will indicate the proper methods. It is a subject which admits of no public legislation, nor can the means employed or the results of these means be in any way exhibited. If then, in this report, we appear to dwell too exclusively on the intellectual training, it is not because we undervalue the importance of constant, faithful, prayerful supervision in spiritual things, but because this branch of the subject comes not under the direct inspection of the mission as a body, and cannot consequently be represented in a report of this nature.

In the year 1851, the mission commenced a series of efforts for the systematic education of their native assistants in those branches of knowledge, which are necessary for the efficient discharge of their duties. In April of that year the helpers were all convened in Madura by direction of the mission; on that occasion they were examined and divided into five classes with reference to their capacities and attainments; lessons were given to each class, and a public examination appointed for the following September. These examinations have been repeated at intervals of six months from that time to the present.

In order to break up the intellectual torpidity, the aversion to study and all mental effort which had resulted from desuetude and neglect, it was thought necessary to hold up certain inducements in the form of prizes to those who occupied the first places in the classes. These prizes were always in the shape of books, and generally such books as would be useful to them in their preparation for their future examinations. They were moreover given to understand, that proficiency in study and good standing in the classes would be admitted as a favorable consideration when the subject of the wages of helpers should come under discussion in the mission. Such inducements are of course regarded by us as secondary in importance, and only auxiliary under peculiar circumstances to the higher motives of Christianity. We are of opinion that when such inducements to study are no longer needed, they should be discontinued, or put out of sight.

We deem it of the first importance to incite and cultivate high and Christian motives in all our helpers; they should know and deeply feel that they are servants of Christ; that they are bound by motives of love to improve to the utmost all the talents they

have received, and to spend all their intellectual and other acquirements in the promotion of his glory among men. Nothing should be allowed to interfere with the true actings of the Christian heart. As soon then as the lethargy of the mind can be removed, the judgment enlightened, and the conscience aroused to see the relations and bearings of the subject, all auxiliary and secondary motives and incitements should be carefully and systematically discontinued.

We have even now reason to think that, by the blessing of God upon the system of means which have been in operation, that time has arrived, and that we are prepared to trust exclusively to the earnestness and piety of our helpers for interest and diligence in their future studies. We suggest, therefore, that henceforth the gratuitous distribution of books in connection with the examinations be discontinued, and that the rules respecting the first determination of wages be so revised, that necessity and general qualification, and not their standing in the classes, shall become the basis of the decision.

But whilst we feel that the time has come for changes in some of the features of our system of training, we are constrained to express our conviction, that its direct and incidental benefits have been neither few nor small. Previous to these efforts for the training of our native brethren, it has been intimated that as a body they took little or no interest in reading or study; they manifested little mental activity and little desire for improvement. The mission, moreover, was to a great extent unacquainted with its own agents, and consequently exercised a very limited and imperfect supervision over them; but now, we observe a healthy mental activity, and an earnest, praiseworthy emulation among them all. By these public examinations, they have all been brought beneath the eye of the mission, and every missionary has become acquainted to a greater or less degree with the helpers at other stations besides his own.

The following table presents many important facts respecting the corps of native assistants connected with the mission. To several of these facts your committee think it unnecessary further to allude. A careful study will, we think, suggest the principles, which should regulate their education, supervision and pay.

Statistical Table of the Mission Helpers.

	Total.	Church Members.	Educated at the Seminary.	Educated in Preparandi classes.	Educated in our Christian Village Schools.	Educated in heathen Schools in the district.	Educated in Tanjore.	Educated in Tinnevelly.	Educated in Batticotta.	Educated in other places.	Originally of Vellala family.	Originally of families of lower caste.	Originally of Pariah & Palla families.	Attendants on Public Examinations.	Catechists receiving wages from 12 to 17 Rupees per mensem.	Catechists from 8 to 12 Rs. per mens.	Catechists under 8 Rs. per mensem.	Average pay of helpers. R.	A.	P.
Catechists...	49	49	11	10	0	5	8	5	5	6	28	10	11	49	6	4	39	7	2	2
Readers......	45	45	0	22	0	17	1	3	0	0	7	15	23	45	0	0	0	3	10	6
Village School Masters..	73	56	0	25	5	40	2	0	0	2	14	14	45	56	0	0	0	3	5	3
Seminary Boarding School Teachers	13	13	10	0	0	0	0	0	0	3	8	4	1	13	0	0	0	11	1	2
Licensed Preachers	2	2	0	0	0	0	0	1	0	1	0	2	0	2	0	0	0	26	8	0
Total...	182	165	21	57	5	62	11	9	5	12	57	45	80	165	0	0	0	0	0	0

EDWARD WEBB,
Chairman.

VIII.

ENGLISH SCHOOL AT MADURA.

This Institution was established in the year 1835, and of course has been in existence about twenty years. It was first under the care of Mr. Poor; who, in addition to other instruction, delivered a short course of Lectures upon Astronomy, Pneumatics and Geography, and also a course upon Theology on the Sabbath of each week.

Mr. Ward succeeded Mr. Poor in the care of the school in the

year 1841; and he was succeeded by Mr. Dwight in 1843; and he by Mr. Cherry in 1844, who had the care of it till the 15th of January 1847; when it was given in charge of Mr. Muzzy, who has had the care of it since then, a period of about eight years. It was at first in a part of an old palace, near Meenartchy's temple, which was kindly given for the purpose by the Collector; but was removed in 1847, to its present location adjoining the mission compound in Madura Fort.

The purpose for which this school was established, was to obtain access to the heathen for the gospel; and it has been made a direct means of teaching it to the people since.

In the commencement of missionary operations at Madura, access to the people was very difficult. At the first meeting with them there was much disturbance, and the missionary was followed from the place of meeting with hisses, and shoutings, and the throwing of stones, and other demonstrations of their displeasure; but after the English school was established, the outward opposition to the missionary and his message nearly ceased. Mr. Poor, in a notice of mission occurrences in the year 1836, says, "the English school has been a prominant object of attention, and has been the means of my being introduced to the city and to the district in mission labor."

The studies of late years have been biblical, as far as the missionary has given instruction. Other studies have been taught by native teachers. A list of these accompanies this report.

The whole number of pupils from the beginning, cannot be given with certainty; yet the number for ten years is known, and is 972; which makes the average number for each year 97; and allowing four years for the average length of time that each pupil is connected with the school, the whole number of different scholars for the ten years will be 486.

The whole expense of the school for 11 years, exclusive of buildings has been Rupees 3,685-2-11, of which sum Rupees 2,681-8-0 was supplied by direct contribution from persons in this country; and a larger sum had been contributed indirectly, that is, to this with other schools. That leaves only Rupees 1,001-10-11 paid from the funds of the mission. The amount paid out for buildings, which can be justly charged to the school, is not over Rupees 2,800 so that the whole sum paid by the mission to the school for the term of 11 years, is Rupees 3,801-10-11. The present yearly

subscription to the school is Rupees 244; and this sum would probably be continued should the continuance of the school require it.

As to the results visible from such an amount of labor and expense, the youth of the persons operated upon, and their situation in heathen families to which they belong, prevent our knowing as much as under more favorable circumstances we might. Although no instances of conversion of the pupils while in the school have come to our knowledge, yet the amount of knowledge of the gospel received, and the earnest manner in which they inquire respecting it, and the desire manifested of learning more, with the good influence which we hear they often exert on their parents and friends, shows, we think, that this labor has, by no means, been in vain. Indeed, considering the change in the knowledge and feelings of the community to which it has contributed, we are confident that the expense the school has incurred was not an unprofitable outlay. Yet, as the school has accomplished an important purpose, and it appears desirable to confine our labors as much as possible to the village congregations and the heathen in their vicinity, the committee, in accordance with the views of the Prudential Committee, recommend that the school be discontinued after the present year.

C. F. MUZZY,
Chairman.

IX.

NUMBER OF MISSIONARIES REQUIRED FOR THE MADURA DISTRICT.

In seeking to supply this district with missionaries, two things must be kept in view.

1st. Stations should be selected so as to give full scope to native helpers. A missionary is not technically a pastor, nor should he be confined to a parish, which he alone could cultivate. It is his work to preach the gospel so far as his ability extends, and where he sees that the truth is taking effect, to establish the institutions of the gospel. He is to organize churches, and ordain pastors, and do the work of an evangelist.

2dly. Stations should be selected so that one should be a support to another. The strength of a missionary is limited, and it is very important that it be expended to the best advantage. In superin-

tending operations thirty, forty, and fifty miles distance from his residence, a missionary must neglect the work nearer home, and the result is, that real progress is slow in any part. It is believed by your committee, that there has been a want of strength and labor on this account in the Madura mission. Mundapasalie is unsupported, there being no station within thirty-two miles of it in any direction. Dindigul and Periaculum are equally unsupported, there being no station within thirty-six miles of either of them. The result is, there are hundreds of villages between these stations never visited by the missionary, or even by a catechist. Again, some of our missionaries having to travel great distances to superintend congregations, there have been failures. Congregations uncared for have left us, or we have felt compelled to leave them, and thus a positive injury has been done to the villages. That the work may be carried on effectively at our present stations, and the entire district occupied to advantage, the committee would recommend the following division of stations:—

1. Madura station; central to all others.
2. Malûr station; north-east of Madura.
3. Tirupuvanum station; south-east of Madura.
4. Partianûr station; south-east of Tirupuvanum.
5. Mandapasalie station; south of Tirupuvanum.
6. Tirumungalum station; south-west of Madura.
7. Usalamputty station; north-west of Tirumungalum.
8. Battalagunda station; north of Usalamputty.
9. Periaculum station; west of Battalagunda and Usalamputty.
10. Nattam station; north of Madura and Malûr.
11. Dindigul station; north-west of Nuttam.
12. Palkanûth station; west of Dindigul.
13. Pulney station; west of Palkanûth.
14. Morapary station; north-east of Dindigul.
15. Sivagunga station; east of Tirupuvanum and Malûr.
16. Tondy station; east of Sivagunga.
17. Ramnad station; east of Partianur.
18. Pomathy station; south of Partianur.

This division gives eighteen stations for direct operations among the people. That the subject may be presented fully, the committee have prepared a map, marking the boundaries of these eighteen station-districts, and the congregations, now in operation within their limits. A few of the principal towns are also put down, but the villages, from two to four hundred in each station, are not indicated.

In regard to occupying these eighteen stations, the committee would remark:—

1. That experience goes to prove, that some places are more open to the reception of the gospel than others. There are castes in the district more favorable to Christianity than others. Heretofore we have met with more success among the lower castes, than among the higher. It is believed, however, that taking a tract of country, equal in size to any of the prepared station-districts, there will be found both varieties of persons. Many will reject the truth, others will listen to it. The operations at Sivagunga will illustrate this. The town itself being the residence of a native zemindar, and the people being greatly under his influence, they are difficult of access. The missionary meets with peculiar opposition in his work, and, although the station is of long standing, there have been very few converts in the town. There are, however, congregations of promise in villages from six to eighteen miles from Sivagunga. The facts then go to prove, that the town itself is not a good place for the residence of a missionary, and it would be well to select another, where such obstacles to the progress of the gospel do not exist. There is great variety of caste among the people in all these proposed districts, and such varieties as are found from experience to be the most accessible. In nearly all, as will be perceived by looking at the map, are congregations already organized; and there is a loud call, in the providence of God, to extend the work in other villages.

2. In recommending the eighteen stations, as is proposed on the map, it will be perceived that a re-adjustment of the two stations in Dindigul, and of the two stations in Madura is necessary. It is believed that the missionary now in charge of West Dindigul would be far better situated for effective labor, were he to reside in Battalagunda. There is no special need of two missionaries in the town of Dindigul, and considering the number of missionaries we are likely to get, it would be a waste of strength to keep two there. We would therefore recommend that the missionary at West Dindigul be removed to Battalagunda, and that a committee be appointed to sell the premises made vacant by this removal. The city of Madura is much larger than Dindigul, and has a larger population in its vicinity. But as the English school is to be discontinued, there is less need for two missionaries to reside in the city than formerly. We would therefore recommend that the missionary at Madura Fort be removed to Malûr or some other station,

and that a committee be appointed to sell the property in Madura Fort station. As it is desirable that these changes be made soon, we would recommend that the Deputation take the circumstances into consideration, and if practicable to permit the mission to proceed in the erection of buildings at Battalagunda and Malûr, this year.

3. With this adjustment, eight of the eighteen proposed station-districts, will be occupied by men already on the ground, viz., Madura, Malûr, Tirupuvanum, Mandapasalie, Tirumungalum, Battalagunda, Periaculum and Dindigul; leaving ten stations unoccupied, viz., Usulumputty, Pulney, Pulkanuth, Marapury, Nuttam, Sivagunga, Partianur, Camatty, Ramnad, and Tondy. Your committee would not urge upon the Prudential Committee the immediate occupation of all these ten new stations, by missionaries from America; although, by a glance at the map, it will be seen, that the district can never be occupied in force, until this is done. We would, however, urge the importance of reinforcing the mission, as soon as is practicable, so as to enable us to occupy six of the ten vacant stations, viz., Usulamputty, Pulney, Sivagunga, Partianur, Nuttam and Pulkanuth. Usulamputty presents a most inviting field of labor. A good proportion of the people are simple and unsofisticated, and free from the influence of Brahmins. We have already met with some success in the field, and our efforts should be followed up. It lies directly between the two stations of Tirumungalum and Periaculum, and borders on Tinnevelly on the south. Pulney has long been a most promising field of labor. Notwithstanding the missionary in charge has resided thirty-six miles distant, it now embraces eight village congregations, and there are three hundred and twenty persons under our instruction. The brother in charge residing in Dindigul, has long felt strongly impelled to go there; but the mission has not seen the way clear to send him with our present force. Ought this to be so any longer? We might speak of Sivagunga, Nuttam, Pulkanuth, Partianur. They all present inviting fields of labor, and they must be filled; important places, adjoining our present occupied stations, will remain unsupplied and uncared for.

4. The locating of a family in any one of these districts is so important, that it should be done with great care. In regard to the station of Pulney, the town is so central, and all the circumstances respecting the people so favorable, there can be no doubt but that should be the location. There is much reason to believe

that Nuttam should be the location for the district of Nuttam; Usulamputty for the district of Usulamputty; and Partianur for the district of Partianur. This, however, should not be finally settled, until a committee (one of whom should be the mission physician) shall visit the place, and other eligible places in the vicinity, and report on the following particulars:

(1.) The population of the village proposed for the location.

(2.) The number of people who have joined us in the village, and in the station-district, and their caste.

(3.) The number in the caste or castes, favorable to us in all the congregations in the district. Also their inclination respecting Christianity, and the inclination of the people of other castes.

(4.) The healthiness of the location.

(5.) The nearness of the village to a market.

5. The committee would recommend the sale of the property at Sivagunga, and the selection of another location in that field.

6. The committee would suggest that one of the new missionaries be a physician. A pious physician might take charge of one of the stations most distant from Madura, and be very useful to families residing at stations adjoining his own. Especially would he be of great service in the absence of the mission physician.

J. RENDALL,
Chairman.

X.

BUILDINGS AND COMPOUNDS.

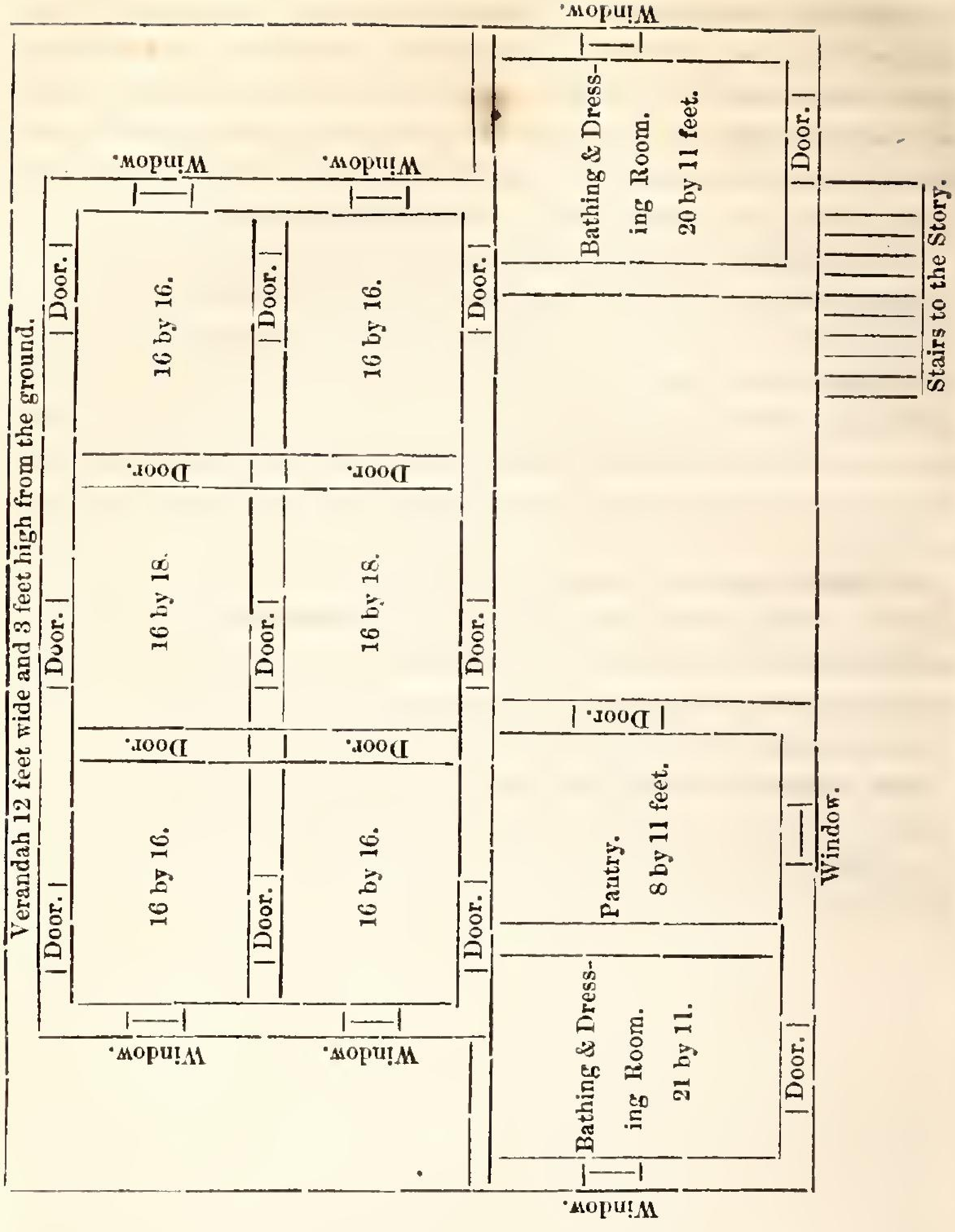
Dwellings.—In the erection of dwellings for missionaries, regard must be had to two main objects; the first of which is the health and comfort of the occupant; the second economy in their construction. In a climate like that of Madura, where the average maximum of the thermometer at 5 P. M., is 94°, and the average minimum is 83°, the health of the missionary can only be preserved by a thorough protection from the heat during mid-day, and by a free circulation of pure air. As the expense of building is greatly increased with the height of the structure, houses in this country, excepting in large cities, are generally of one story; but to afford sufficient protection from the heat the walls must be of considerable height and thickness. Greater space too is requisite, than would be needed in a colder climate as in America, or even in the

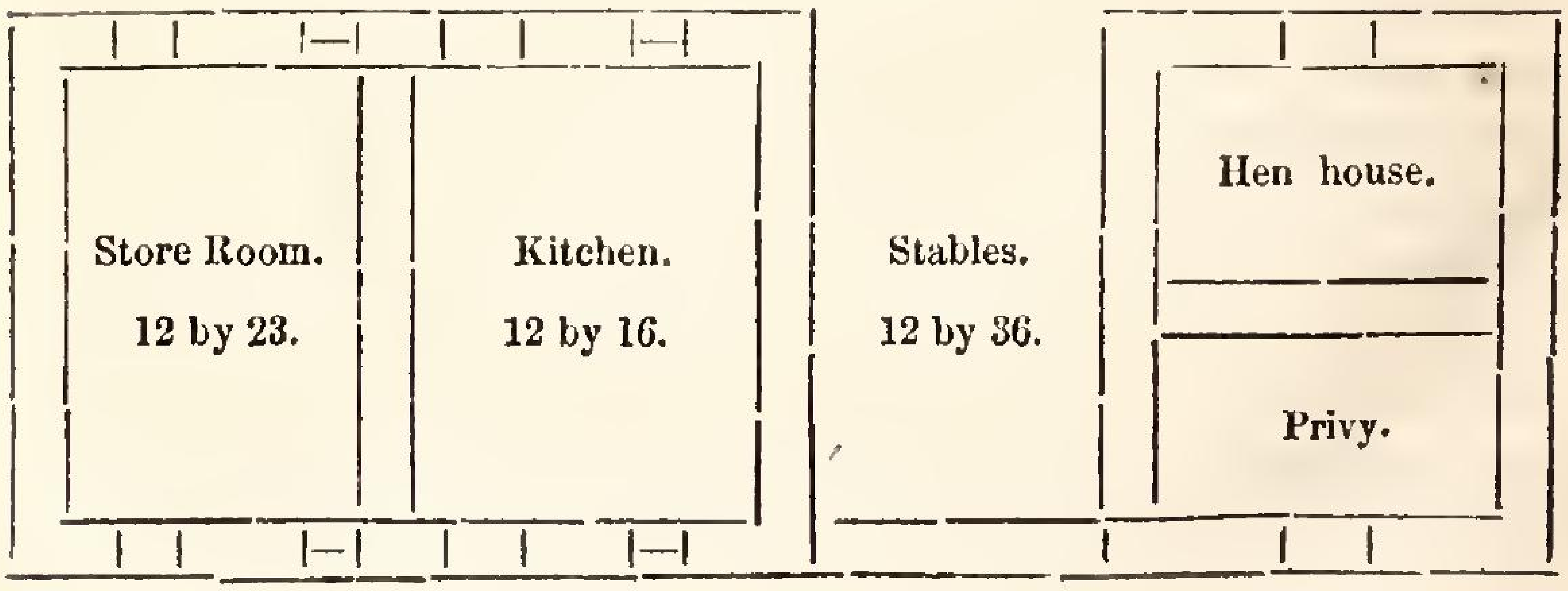
northern and central parts of India, where, for a considerable portion of the year, the heat is very much moderated. Another requisite for a healthy building is, that the floor should be raised several feet from the level of the ground to avoid the dampness which is very prejudicial to health during the rains, but especially to secure a free circulation of air through the dwelling.

True economy requires that the missionary dwelling should be constructed with as much simplicity as possible, but of the best materials and in the most durable manner. The frequent repairs of a badly built house are far more expensive than the original difference of cost between a good and bad building would have been ; and where improper materials are used the destructive ravages of the white ants will soon make manifest the folly of the builder.

We may remark in passing, that mission dwellings should not be erected to suit the fancy of individual missionaries, but such a style should be adopted as will be most likely to meet the wishes of the majority of occupants, as in this way only can repeated and expensive alterations be avoided.

The committee subjoin the plan of a dwelling house and outhouses, such as, in their opinion, will combine the advantages of healthfulness and economy, and at the same time suit the taste and convenience of most occupants.


Verandah 12 feet wide and 3 feet high from the ground.
16 by 16.
16 by 18.
Door.
Window.
Bathing & Dressing Room. 20 by 11 feet.
Stairs to the Story.
Pantry. 8 by 11 feet.
Bathing & Dressing Room. 21 by 11.


Store Room. 12 by 23.
Kitchen. 12 by 16.
Stables. 12 by 36.
Hen house.
Privy.

This plan comprises six rooms in the main building (which is 56 feet long by 36½ feet wide) and two verandah rooms. Of the four corner rooms one is for a bed-room, and the adjoining one for a children's room; another corner room is for a study, and the adjoining one is reserved for the use of visitors. The two centre rooms are to be occupied as dining and sitting rooms. They might be thrown into one, but with a loss of convenience, and no decrease of expense. The verandah rooms are for bathing and dressing; one of them being divided so as to form a pantry. In the out-houses one room is occupied as a kitchen, another for a store-room, and the remainder for stables, &c.

The floor of the main building is elevated about three feet from the ground, above which the walls rise about fifteen feet in height and one and a half in thickness. The roof is terraced with brick and mortar, and the walls are of the same material, though mud will be used in the place of mortar where it can be done with safety. The verandah is twelve feet wide, covered with a tiled roof supported on brick pillars. The out-houses have a terraced roof, both as a matter of economy and as a protection from the vermin which usually infest a tiled roof.

The approximate expense of such a building and out-buildings may be given as follows:—

Brick..................	Rupees	733	Coolies...............	Rupees	350
Lime..................	„	550	Lath, bamboos, &c.	„	50
Masons...............	„	350	Palmyra sugar......	„	20
Carpenters...........	„	300	Pots, &c. for masons	„	10
Timber..............	„	720	Incidentals...........	„	57
Tiles..................	„	75			
Iron works..........	„	120		Rupees...	3,450
Carts.................	„	115			

We have not included in this estimate the cost of land, expense of enclosure, &c., but we think that in some favorable localities, and with prudent forethought and care in the expenditure of money, these items may be included in the above sum total.

Churches.—For a *station-church* the committee would recommend a perfectly plain structure, which, in all ordinary cases, need not exceed 16 by 32 feet. The walls should be constructed of burnt brick and mud, with the exception of one or two feet at the top and bottom, and two pillars in the wall at equal distances from the

ends of the house. These should be built with mortar, the former to preserve the roof from white ants, and the latter to give additional firmness to the wall. The roof should be of tiles, as a terraced roof would require higher walls in order to be a sufficient protection from the heat, than would appear in a building of that size. Such a church might be constructed for a sum varying from Rupees 300 to 500, according to different localities and circumstances.

For *village churches* no definite plan can be laid down, as every thing must depend upon the size and circumstances of the congregation. In most, a plain mud building, with a thatched roof, would be all that would be required, and the cost would vary with the size from Rupees 25 to 50.

In some large and well established congregations, a more substantial building, with a tiled roof, might be erected at a cost not exceeding Rupees 100. In most cases, and ultimately we trust in all, the congregations would bear a part or the whole of the expense.

Helpers' houses.—The committee deem it very desirable that catechists and teachers should rent houses in the villages where they are stationed whenever this can be done. But as this is not possible in many places, from the opposition of the heathen, it will be necessary, sometimes, for the mission to build. We would have houses for catechists built in a similar manner to those occupied by other natives of the same general position and rank in society, the only difference being to make them more comfortable if possible, with but little increase of expense. Acting upon this principle the cost of these houses would vary from Rupees 15 to 30. In some cases, at the stations and for some of the native pastors, houses of a somewhat better description might be desirable, at a cost in no case exceeding Rupees 100. The necessity for such buildings would, however, be comparatively rare.

Building committee.—We would suggest the appointment of a permanent building committee with sufficient powers, to whom might be given a general superintendence of all important building operations. All plans and estimates for such buildings should originate with, or be approved by them. No changes in such plans, or in the style of building, being allowed without their authority; and all building accounts should have their approval before being allowed by the mission. By the permanence of such a committee, if well constituted, much valuable experience would be gained, ill-

advised changes in plans would be avoided, and much expense ultimately saved to the mission and the Board.

Compounds.—The quantity of land necessary for a mission compound will vary according to circumstances. A healthy location and proximity to the people are essential requisites in the choice of a compound, and these circumstances will often affect the price of the land, and this, with the annual rent or tax to be paid, will regulate the quantity to be purchased. It is very desirable that a free circulation of pure air should be secured for the mission dwelling, and that the turmoil and obscenity of a native village should be kept at a reasonable distance; and in order to accomplish this, more land will be needed in some cases than in others. A garden also is essential to health and cheerfulness in this climate, and must be provided for. To secure these various objects, the quantity of land requisite, will vary, we think, from four to eight acres, according to the different value, rent, and situation of the land. The price of the requisite quantity of land might vary from Rupees 75 to 250.

Unoccupied houses.—In regard to the unoccupied mission houses, the committee offer the following suggestions:—

1. As a house is occasionally needed for the residence of new missionaries while acquiring the language, and for mission families when obliged to come into Madura for protracted medical treatment, as has been several times the case within the few past years, we think the vacant house at Pasumalie might with advantage be kept for those objects.

2. The north house at Tirumungalum may be converted into a church by taking down the four corner rooms and leaving the hall for the purpose mentioned. The present church at Tirumungalum is barely large enough for the existing congregation, and from its imperfect construction is scarcely in a safe state. By the plan proposed, a very comfortable church may be secured, and much of the materials taken down may be either sold, or employed in the construction of a mission-house at some new station.

3. As it is not thought advisable to continue the station in Madura West, the buildings which will thus become vacant might be sold, as soon as it can be done without too great pecuniary sacrifice. There is at present some probability that they may be

purchased by government for public offices, but should this not be done, the buildings may be disposed of, it is thought, to natives without much sacrifice.

4. It is also supposed, that the house now vacant in Sivagunga, may be sold to the government for a travellers' bungalow, as one is much needed there. The church might be taken down, a part of the materials might be sold on the spot, and the timbers, if not sold to advantage, might be employed in the construction of a church at some new station in that part of the district. This disposition of the property is deemed advisable, because the station is an unpromising one, the people of the town being very intractable, and the surrounding country to the distance of several miles, being very sparely populated, and much of it an uninhabited jungle.

5. The only remaining house to be disposed of is that in West Dindigul, which will soon become vacant by the removal of the present occupant to some more central part of his station-district. The house is old, the tiles might be disposed of on the spot, and such of the timber as are sound might be used in the construction of the mission-house at the new central station.

Some time may elapse before all these various buildings can be disposed of in the manner suggested, but the mission will in this way be ultimately relieved of the care and expense of keeping in repair buildings not likely to be used in our work, while, by the sale of a part of them, funds may, to some extent, be realized for the erection of dwellings for new missionaries in more important situations; and we would recommend the appointment of a committee to attend to this business as soon as possible.

Bells for Churches.—The only remaining topic upon which we desire to remark is that of bells for our station churches. As the natives have very little conception of the value of time, they are proverbially irregular in their habits, which is painfully manifest in their attendance on the public worship of the sanctuary. The sound of "the church-going bell" would be the most likely means of correcting this evil. From our earliest years the sound has borne along with it associations of the sacredness and solemnity of the Sabbath, thoughts of eternity and heaven, which are now among our most cherished recollections, and we consider it very desirable that the same pleasant influences and associations should be connected with the worship of the true God in this heathen land;

though the sound of the bell is not indeed a necessary part of His public worship (and we have no superstitious feelings on this subject), we should esteem it a great favor if the Prudential Committee would furnish each of our station-churches, not already supplied, with a proper sized bell from America. The church at Pasumalie has now an excellent bell which was sent from Boston several years ago. There is also a native-made bell at Dindigul, and one, now out of order, at Sivagunga, which may be sold or re-cast for another church, if that is taken down. But the churches at Madura, Tirumungalum, Tirupuvanum, and Periaculum, have never been supplied. The bell at Pasumalie weighs, with the tongue 336 lbs. which would be sufficiently large for the church in Madura, while for the other churches bells of a smaller size might be sufficient. We suggest therefore that the Prudential Committee be requested to supply with bells from America such of our station-churches as now have none, whenever their funds will permit.

Wm. TRACY,
Chairman.

XI.

MISSION PROPERTY IN HOUSES AND LANDS.

The committee report the following estimates of property in houses and lands at the stations, at the Sanitarium, and in the villages, viz.

	Rupees.	
East Madura compound	8,000	
Girls' Boarding school and out-houses	1,000	
East dwelling house and out-houses	2,500	
West dwelling house and out-houses	2,000	
Dispensary	700	
Helpers' houses	200	
Church compound and land on the glacis unsold	1,600	
Church	6,000	
Three Helpers' houses	200	
	——	22,200
Madura Fort compound	1,500	
Dwelling houses	3,000	
Church	800	
English school compound	1,000	
English school house and out-houses	1,200	
	——	7,500

	Rupees.	
Pasumalie compound	400	
West dwelling house, &c.	4,000	
East dwelling house, &c.	3,800	
Seminary buildings	6,000	
Church	2,000	
	——	16,200
Tirumungalum compound	300	
Dwelling house, &c.	2,500	
Church	200	
Boys' Boarding-school buildings	350	
„ Dwelling house, &c.	2,000	
	——	6,350
Tirupuvanum compound	700	
Dwelling house, &c.	3,200	
Church	1,000	
Boys' Boarding-school buildings	600	
	——	5,500
Sivagunga compound	200	
Dwelling house, &c.	2,800	
Church	1,000	
Boys' Boarding-school and Helpers' houses.	600	
	——	4,600
Mundapasalie compound	75	
Dwelling house, &c.	3,600	
Church	60	
Boys' Boarding-school	50	
	——	3,785
Periaculum compound	100	
Dwelling house, &c.	4,000	
Church and Helpers' houses	150	
	——	4,250
Dindigul East compound	200	
Dwelling house, &c.	3,500	
Helpers' houses	500	
Church	500	
	——	4,700
Dindigul West compound	300	
Dwelling house, &c.	1,500	
Boys' Boarding-school	400	
	——	2,200
Sanitarium lower house and compound	2,200	
Store-room	1,100	
Upper-house, (to be rebuilt,)		
Upper-house, store-room	500	
Upper new house, double, and out-houses	6,000	
	——	9,800

	Rupees.	
One hundred and one pieces of land in villages for village congregational purposes at an average of 12 Rupees.	1,212	
Buildings on all the above pieces of land...	2,020	
		3,232
Whole amount......		90,317

The mission are not now in possession of the necessary titles to all the compounds referred to in the estimate. We have three leases from the Government of Madras for our lands on the Pulney; viz., an unoccupied piece of land, a compound for the lower house, upper house, and Jaffna mission-house, and a compound for the new double house.

These leases were given, on application to Government, by the Collector of Madura, to and in the name of Dr. Shelton, on behalf of the American Board of Missions; and they are to be renewed every thirty-three years during the period of ninety-nine years; when all the property is to revert to Government. There are also in the possession of the mission, three other leases from Government; one for the land owned at Pasumalie, one for the two compounds at East Madura, and one for the land on the glacis. The lease for the land of Pasumalie is to and in the name of Rev. Messrs. Tracy and Cherry, and the land is held at a reduced tax, so long as it is appropriated for scholastic mission purposes. The lease for the two compounds at East Madura, is given to, and in the name of Rev. Wm. Todd, American Missionary in the district of Jaffna, and on the back of it is a statement to the effect that the land was purchased with money of the American Board of Commissioners for Foreign Missions, located in the State of Massachusetts, in the United States of America; and that it is held for them as a trust for missionary purchases. The Board is appointed to be executors in respect to any legal right, and if they cannot act, the missionaries of the Board in Madura, or Ceylon are appointed to act for them.

The lease for the land on the glacis is given to and in the name of the American Mission, whereof the Rev. Messrs. C. F. Muzzy, and J. Rendall are members. Applications have been made for the compound at Dindigul, by Mr. Webb, for the compound at Tirumungalum, by Mr. Herrick, for the compound at Mundapasalie,

by Mr. Taylor, and for the compound at Tirupuvanum and Sivagunga by Mr. Little. But no answer has yet been received from Government. No application has been made to secure a lease of the compound at Periaculum, or of that at Madura West, or the burying ground in Madura city. The Collector, however, has been requested to measure the compound at Madura Fort, and the lot for the burying ground, preparatory to an application; and it is understood that Mr. Noyes will make an application for the compound at Periaculum.

There is no document whatever in the possession of the mission, respecting the buildings erected on lands held by the mission as specified above. The West Dindigul compound is a part of the military reservation in Dindigul, and there is land held at Anumautharayaucotta for the residence of a missionary. No lease has been taken from Government for any land held in the villages for village congregation purposes. The school houses in Madura are taxed, in common with all property in the city. The committee have noticed that in connection with the West Dindigul station, there are four pieces of land held for cultivation, viz., $5\frac{1}{4}$ coolies in Silkaraputty at an annual tax of $1\frac{1}{4}$ coolies per cooly; in Battalagunda, $\frac{1}{2}$ a cooly for a garden, at an annual tax of Rs. 2–11–4 per cooly; in Sinnacavandenputty $8\frac{3}{4}$ coolies (punjah) dry grain land, and $1\frac{3}{4}$ coolies (munjah) rice land at an annual tax of 13 As. 4 P. per cooly for the punjah cultivation, and Rs. 3–2–0 per cooly for the munjah cultivation.

The land on the *glacis* has been in possession of the mission for many years. The first notice of it is recorded in the minutes dated July 22d, 1836. "Brother Todd was requested to make inquiries respecting the strip of land lying on the opposite side of the road, west of the compound, and authorized to take a lease of it, or to purchase it, in case he should be able to procure a good title of the whole."

Again, August 15th, 1836. Brother Todd reported that he had obtained a lease of the strip of land named in the minutes of July 22d, 1836, for fifty years, for the use of the sum of seventy-five Pagodas. This sum to be refunded at that time, and the land then to become the property of the mission.

Again, August 17th, 1842. "The committee on the glacis beg leave to report, that having been referred by Mr. Blackburne to Mr. Marrett they were informed, that we could have the portion

of the glacis, extending from the east gate way to the new road, leading to the court room, 120 feet in width on the following conditions, viz., half the ditch to be filled, a church to be built on the north end of the strip, the whole to be surrounded by a neat wall, no thatched buildings to be erected upon it, and the whole to be subject to a tax of 18 Rs. annually." January 11th, 1851, "It was noted, that we request the Prudential Committee to permit us to sell the land on the glacis, and apply the proceeds to building at the Sanitarium." Accordingly a part was sold.

From the above facts in respect to land and buildings in possession of the mission, the committee would recommend:—

1. In taking a lease from Government for any compound in future, it is recommended, that the lease be taken in the name of an individual member of the mission, in behalf of the American Board of Commissioners for Foreign Missions, the name to be given in full.

2. In every case in which it is not specified in a lease for a compound that it is held in behalf of the American Board, it is recommended, that the missionary give a written statement to the effect, that the land was purchased with funds from the American Board of Commissioners for Foreign Missions, and that it is held by him in behalf of the Board for strictly missionary purposes.

3. A statement of the same nature should be made respecting all the houses and churches on each compound; the form of the statement to be as follows:—"Whereas the within mentioned (lot or piece of ground, or building, or property) was purchased by me (or otherwise procured whatever the case may be) the within mentioned ——— with money of the American Board of Commissioners for Foreign Missions, a missionary institution in the United States of America, for the use and benefit of the said American Board and their missionaries: Therefore be it known to all whom it may concern, that I (or we,) the said ——— hold the same merely as a trustee, (or trustees,) or agent, (or agents,) of the said Board and their successors; and I (or we,) do hereby constitute the said American Board of Commissioners for Foreign Missions and their successors and lawful agents to be my (or our) Executors in respect to any legal right or rights which I (or our) or my (or our) heirs or assignees may have in the within mentioned (land, buildings, or property.")

4. It will be desirable that copies of the leases of all lands held by the mission, should be forwarded to the Corresponding Secretaries of the American Board, and the within statements referred to above, or certified copies, respecting the lands and buildings by the missionary, in whose name the lease may be held.

5. As the holding of land for cultivation, and permitting natives to have the benefit, is foreign to our work as missionaries, and inconsistent with the strictly missionary object of the American Board, it is recommended that the practice be discontinued at Dindigul West station, and that all the lands be given up except it may be the garden at Battalagunda.

6. As there is no probability whatever that the compound purchased at Anumuntharoyaucottay will be required for a mission station, it is recommended that it be given up.

7. As no property can lawfully be held in the villages by missionaries, unless a lease be obtained from Government, which lease would cost 35 Rupees for the smallest piece of ground, it is recommended that hereafter all lands in the villages be held in the name of natives, in behalf of the American Board of Commissioners for Foreign Missions, for missionary purposes.

8. It is recommended that hereafter all the proceeds of the sale of property held by the mission, be credited at once to the Treasurer of the American Board of Commissioners for Foreign Missions.

J. RENDALL,
Chairman.

XII.

IMPROVEMENT AMONG NATIVE CHRISTIANS.

There are two extremes on this subject to be avoided by missionaries. One is our anxiety about manners and customs which are mere matters of taste, leading to useless interference with what does not properly belong to their missionary supervision; and the other is such an exclusive attention to the greater objects of the work, as may involve an overlooking of some of those details, that in the end, may be quite important.

One principle on this subject of improvements among Christians, must be kept in mind, and that is, that the gospel is God's plan and means for reforming men, as well as for saving them, and that

improvements in society to be permanent, must be built upon this as a foundation. The fruit cannot be made good unless the tree is good, and the way to make the fruit good is to make the tree good first. If the heart is given to God, then the life will be brought into conformity to His law; and the aim of the missionaries should be to bring the waters of life to flow through all the channels of the Christian's being and action, whether private, social, or public. The Christian community also, especially the church, in all its relations, as a body, to the individuals and families composing it, and to those who are without, should be brought into the nearest possible conformity to the word of God.

Especially should missionaries be careful to do nothing which can, by fair implication, be regarded as a sanction of that which is evil in native Christians. Evils may exist, and be of such a nature that they cannot be removed at once by any thing the missionary can do, but let him beware and never sanction or approve of them. The gospel will cure them in time, and the missionary must aim, through the gospel, to do away existing evil, as well as to establish that which is right.

Certain leading vices may be specified as needing to be watched with vigilance, and certain improvements must be followed up with unwearied step. In this country, caste is an organized evil, directly contrary to the word of God, and while it exists may never be unheeded. Polygamy is an evil thing in the heathen community, which not only may never receive any countenance, but the missionary and the native churches, in all points in which they come in contact with it, must give clear and unequivocal manifestations of non-fellowship therewith.

The universal degradation of females demands special attention. They need the gospel to raise them, and special pains should be taken, by improving the conscience of the people and their Christian feelings and by the word of God, to introduce habits and customs more in accordance with those of enlightened society and the laws of Christ's kingdom. The seating of the whole family at meals at once, or the asking of God's blessing on the food provided, would be a great improvement in itself, and very salutary in its bearings on all the social and domestic relations of native life. It would go farther than almost any other single change towards introducing a taste and desire for the education of females.

Social evils keep company with each other, and the general introduction of such a change as this would bring along a goodly number of attendant improvements. The family, as well as the church, is God's institution, and every needed improvement made here will be a well spring of life. The maintenance of family worship, though difficult for unlearned heads of families, is a thing so nearly and intimately connected with household religion, and household religion is so intimately connected with the prosperity of the church, that it should be a matter of earnest effort; and it may perhaps be well to inquire, whether daily religious services in the village congregations do, by coming in as a substitute, stand in the way of its introduction. But whatever the difficulties in the way may be, this must be regarded as a point of primary importance, and be sought after accordingly.

All the particulars in which improvements are needed cannot easily be enumerated, and we close with the remark, that through the gospel as a means all that is good is to be sought after, and every plant which God has not planted is to be rooted up.

H. S. TAYLOR,
Chairman.

XIII.

SALARIES.

1. *Salaries and Allowances of Missionaries.*

The *salary* of a married missionary was at first one hundred and fifty pounds sterling. As the rate of exchange varied from year to year, it was deemed best to settle upon a definite sum in rupees. Accordingly, in 1845, the salary was fixed at rupees 1,636; and, the exchange becoming less favorable, it was reduced in 1852 to rupees 1,550.

Allowances have otherwise been reduced. Formerly there were allowed for attendance on quarterly meetings, 144 rupees, of which probably from 75 rupees to 100 rupees were saved; for postage, 18 rupees; for mats, 10 rupees; for ladies' visiting, 50 rupees. These were all yearly, and have been discontinued. There was also a small reduction in the amount granted for children. So that now the sum allowed for a child over five years of age, is 160 rupees, and for one under five years, 140 rupees.

Present *extra allowances* are as follows:—travelling for health, by vote of the mission, when to the Sanitarium, is according to rules, a copy of which is given in connection with the report on the Sanitarium. For travel on mission committee, four annas per mile; to mission meetings, three annas per mile when the brother goes alone, and five and a half annas when accompanied by his family. For visiting village congregations and preaching to the heathen, four annas per mile, provided the amount charged does not exceed a specified sum, which averages perhaps 180 rupees yearly. The principal of the Seminary and the physician have an allowance of 50 rupees as above.

Since the reduction in the salary, the cost of living has increased. Several of the brethren have found it difficult to meet their expenses. The committee therefore recommend the mission to request the Prudential Committee to increase the salary of a married missionary to 1,650 rupees, and that of an unmarried male missionary to two-thirds of this sum, to commence with the present year.

2. *Salaries and Allowances of Native Agents.*

The principle on which the salaries of native agents should hereafter be determined is their necessities, as indicated by the qualifications and circumstances of each man; care being taken not to allow more than the people will be able to bear, when they shall be called to support their own institutions. We believe it would be better to give such salaries, that each man can afford to pay the rent of his house, whether mission property or otherwise, and recommend the mission to act upon this principle after the present year.

Extra allowances now granted these agents, are as follows:—The use of a cart or carts, when removing their families from one village to another. One anna per day when away from home for the purpose of preaching, or to receive instruction from the missionary at the station. We regret the necessity for stating that the practice of allowing batta and bandy-hire, when the helpers are called in to general meetings, is not uniform. In some cases, one anna per day is allowed, in others not. In some cases a bandy is allowed for the journey to and from the place of meeting, in others not. The committee recommend the mission, at an early

day, to consider the whole subject of batta and bandy-hire for our helpers, and adapt uniform rules.

We give herewith the names of those in the mission employ, with their monthly pay.

C. LITTLE,
Chairman.

Names of those in Mission employ, arranged in classes, with monthly pay.

No.	Names.	Pay. R.	Pay. A.
	I. Preachers.		
1	Mr. Winfrid	25	0
2	Mr. H. Zilva	28	0
	II. Catechists.		
1	Abraham Alliene	12	0
2	Clark	6	0
3	Thomas	10	0
4	ஆசீர்வாதம்	6	0
5	எசடியான்	5	8
6	Isaac	6	0
7	ராசேந்திரம்	6	0
8	Loomis	6	0
9	North	10	0
10	William	6	0
11	Samuel	5	8
12	Allen	5	0
13	S. Flavel	5	0
14	வேதநாயகம்	13	0
15	Joshua	6	0
16	மதுரநாயகம்	6	8
17	ஞானாபரணம்	5	0
18	Raymond	7	0
19	Hill	6	0
20	சந்தியாகு	6	0
21	தேவசகாயம்	7	0
22	பாக்கியநாதன்	5	0
23	Breckenridge	17	0
24	பாக்கியநாதன்	4	0
25	பாக்கியநாதன்	5	0
26	Arms	9	0
27	Rockwell	8	0
28	Isaiah	5	8
29	பரஞ்சோதி	5	0
30	எசடியான்	5	0
31	Allen	6	0
32	H. White	16	0
33	ஞானமுத்து	5	0
34	ஞானமுத்து	6	0
35	F. Asbury	16	0
36	சாந்தப்பன்	6	8
37	Daniel	6	0
38	ஜேமர்	6	0
39	ஆரோக்கியம்	6	0
40	Emanuel	5	8
41	Abraham	5	8
42	Nathaniel	5	8
43	Davasagayam	5	0
44	Emanuel	14	0
45	Rayappen	6	0
46	Abraham	7	0
47	Ross	6	0
48	Davasagayam	6	0
49	Samuel	7	0
	III. Readers.		
1	J. சவரிமுத்து	4	8
2	குருபாதம்	4	0
3	Paul	4	8
4	Daniel	4	0
5	John	4	0
6	Moses	2	8
7	David	4	0
8	Solomon	3	0
9	மாணிக்கம்	3	0
10	Rayappen	3	0
11	தாமரைக்கண்ணு	5	0
12	சத்தியநாதன்	3	12
13	Daniel	4	0
14	ஞானமுத்து	5	0
15	Abraham	3	8
16	Samuel	4	0
17	Joshua	3	8
18	பாக்கியம்	3	8
19	Rayappen	3	8
20	முத்து	3	8
21	Reader	3	8
22	Adam	3	8
23	Reader	3	8
24	,,	3	4
25	,,	3	0
26	Christian	3	12
27	ஞானமுத்து	3	12

No.	Names.	Pay. R.	Pay. A.
28	நல்லதம்பி	3	12
29	Reader	3	4
30	அருளப்பன்	4	0
31	ஞானமுத்து	3	8
32	Reader	2	0
33	,,	4	0
34	,,	4	0
35	,,	3	8
36	,,	3	4
37	,,	2	8
38	,,	2	0
39	Daniel	5	0
40	Manuel	4	0
41	David	5	0
42	Sympson	5	0
43	Dyrium	5	0
44	சவரிமுத்து	3	0
45	ராசேந்திரம்	3	8
	IV. Village School Teachers.		
1	சவரிமுத்து	2	8
2	Teacher	2	8
3	,,	3	0
4	,,	3	8
5	,,	3	8
6	,,	3	8
7	,,	3	0
8	,,	3	0
9	,,	2	8
10	,,	3	8
11	,,	2	8
12	,,	3	4
13	,,	1	8
14	,,	2	0
15	,,	2	8
16	அப்பாவு	3	4
17	சத்தியநாதன்	3	4
18	மிக்கேல்	3	0
19	Teacher	3	8
20	,,	3	8
21	,,	3	8
22	,,	3	8
23	,,	3	4
24	,,	3	4
25	,,	3	4
26	,,	3	4
27	,,	3	4
28	,,	3	4
29	,,	3	4
30	,,	3	4
31	,,	3	4
32	,,	3	4
33	,,	3	4
34	,,	3	4
35	,,	3	4
36	Teacher	3	4
37	,,	3	4
38	,,	3	4
39	,,	3	4
40	,,	3	4
41	,,	3	4
42	,,	3	0
43	,,	3	8
44	,,	3	0
45	,,	3	8
46	,,	3	8
47	,,	3	8
48	,,	3	8
49	,,	3	0
50	,,	3	0
51	,,	3	0
52	,,	3	0
53	,,	3	4
54	,,	3	8
55	,,	3	4
56	,,	4	0
57	,,	3	0
58	,,	3	0
59	,,	3	0
60	,,	3	8
61	,,	3	0
62	,,	4	0
63	,,	2	8
64	,,	2	8
65	,,	3	0
66	வேதமுத்து	3	0
67	சின்னான்	3	8
68	Teacher	2	8
69	Chinnapen	4	12
70	Dyriam	2	8
71	Samuel	3	0
	V. Seminary Boarding and English School Teachers.		
1	சவரிமுத்து	6	0
2	Girls' School Teacher	4	0
3	Bond	10	0
4	Landy	8	0
5	Coit	9	0
6	ஆசீர்வாதம்	8	0
7	சொக்கலிங்கம்	3	0
8	Sepion	9	0
9	Cornelius	25	0
10	Taft	9	0
11	Abraham	4	0
12	Rasoonayagam	10	0
13	Barnes	17	0
14	Rowland	14	0
15	Collon	14	0
16	Eames	5	0

XIV.

THE SANITARIUM.

The Madura Mission is highly favored above other missions in Southern India on account of its proximity to the Pulney Hills. These hills stretch for the distance of nearly one hundred miles through the northern and western part of the Madura and neighbouring collectorates. Their most elevated portion, at the height of 7,000 feet, spreads out into a sort of table land for the distance of 50 miles, whence it descends to a low range from 3,000 to 4,000 feet high, covered with forests of vast growth. The surface of the higher range for a distance of twenty miles square is undulating; and with the exception of here and there a grove, is covered with grassy knolls and valleys through which flow streams of the purest water.

1. *Place.*—The place selected and now occupied as a Sanitarium, is on the eastern border of this table land, and about midway between the two extremities of the range. From this position the eye may overlook the Periaculum valley and the plain beyond to the city of Madura, a distance of fifty miles. The elevation of these hills, so far above "fever range" and the reach of noxious vapors from the plains below, renders them a fit place for a Sanitarium.

2. *History.*—At an early period in the history of this mission a spot on the Serumālys, a low range of hills near Dindigul, about 3,000 feet high, was selected, suitable, as was supposed, for a health retreat. Ground was purchased, and two buildings were erected; but it was soon discovered to be within fever range, and consequently was abandoned. The mission then sent a committee to explore the Pulney Hills, and as a result of their favorable report, the first house was erected in 1845. In 1847 another house was built with accommodations for one family, which was enlarged in 1853 by an additional room, and was thus made convenient for two families. The Jaffna house was built in 1851, and the last house in 1853.

3. *Land owned and its tenure.*—The amount of ground now owned by the mission is about 11½ acres, being in three separate lots; one of which remains unoccupied. The land is held in the name of one of the members of the mission, in behalf of the Ame-

rican Board of Commissioners for Foreign Missions, and is secured to said Board by leases from the Government of the Honorable East India Company for a period of ninety-nine years, which leases are to be renewed every thirty-three years. The first cost of this land was Rupees 146–14–8; annual tax Rupees 18–5–8.

4. *Unoccupied piece of ground.*—It was the design of the mission, in purchasing these grounds to occupy them as building lots; but owing to changes in the original plan as to the location of the houses, one lot containing $2\frac{1}{4}$ acres seems now to be unnecessary. Your committee would therefore recommend that all right and title to this lot be relinquished, it being opposed to the policy of the Board to hold any more land than is necessary for missionary purposes.

5. *Buildings.*—There have been erected by the mission four houses, with room sufficient for six families. One of these was erected by funds appropriated by the Jaffna Mission, the members of which have the prior claim to its occupancy. One of the remaining three, the first built by the mission, had become so dilapidated as to be an unsafe dwelling for a family. It was consequently last year taken down to the foundations, with a view to rebuilding it.

The buildings of the mission have not been secured to the Board by any instrument or deed from Government. Neither custom or any question as to lawful possession has hitherto rendered it necessary. With a view, however, to avoid the possibility of any question arising in the future as to rightful ownership, it is important that all necessary papers be obtained from Government as shall secure to the Board undisputed possession.

6. *Prospective plans.*—Your committee believe that there is no other object in view, in reference to the Sanitarium, than to secure those necessary conveniences and accommodations, and only those, which will best suit it to the purposes for which it is designed, viz., a place to *improve and promote the health of the missionaries and their families.* This has been, is, and we trust ever will be, the only object desired or aimed at. To deviate from this, would be foreign to our policy. That this object is nearly obtained, we believe; that it is more, we do not believe. We do not believe that the funds of the Board would be wisely spent in securing architectural beauty, in cultivating lawns, or in the gratification of horticultural taste. Should it be said that the last house

erected is a deviation from these principles, it is replied that the result is not such as was originally designed or anticipated. Considering the multiplicity of cares and harassing difficulties necessarily attendant upon the building of a house on the hills, the amount of valuable time the missionary must devote to it, and the great sacrifice that must be made in selling it, were it even possible, your committee cannot but regard as unwise any effort for the disposal of it; though a liberal offer for the property might be open to consideration.

7. *Importance of the Institution.*—If we look at the past benefit that has accrued to the health of the families of this mission from visiting the Sanitarium, the hearts of all must be affected with gratitude to God for such an invaluable blessing as the pure air to be found on the Pulney Hills. Rightly have they been called the "Life Preserver" to this mission. Perhaps in no one particular have they so well fulfilled the end designed as in restoring to sound health the children of our little circle who have been brought by long and severe illness to a state of dangerous prostration. Though born in India, they must be regarded in many respects as foreigners—tender plants springing up in an uncongenial soil and exposed to the withering power of a torrid sun. But on the hills they find a congenial climate. We have every reason to believe that six of the children who are now in sound health, would have been snatched from us in spite of all remedial efforts, had it not been for the life-preserving power of the hill atmosphere. When hope could no longer be sustained, they were taken to the hills. God blessed the change. Not only so, there is no evidence to prove that there has ever occurred one instance when the change was otherwise than beneficial.

The great value of these hills may also be seen in their power to restore the diminished energies of the adult constitution. On first visiting them, the sudden transition from the heat of the plains below to the cool air and mountain scenery, imparts to every one an elastic feeling. This change, however, on the confirmed invalid laboring under organic disease, soon finds its limit, after which progress towards health is more gradual. But he who goes there free from disease, with only the tone of the system reduced by protracted labors, has the greater advantage in being able to follow up every step gained by active out-door exercise. He goes from strength to strength, and lays up a fund for future use.

Besides the benefit to the health of children, *they* have experienced the greatest good who have gone thither before compelled by necessity.

Their importance also as an asylum from prevailing epidemics, to which all are at times exposed, should not be overlooked.*

8. *For whom designed.*—There are two simple principles by which we should be guided in reference to health. The maxim that "prevention is better than cure," is one of meaning at all times and in every place. But it has a greater significancy when applied to a foreigner taking up his abode in a climate like that of India. It is a sad mistake (yet one often committed and one that has caused the devoted missionary an early homeward return) to go to the last degree of endurance before relaxing his efforts. To the foreigner this is a hostile climate. He is exposed to the scorching rays of a tropical sun by day, and pestilence by night. He who would escape must walk with a careful step. Neglect or partial inattention to one's self, which nature may at times seem to excuse with a kind of parental indulgence in a more congenial climate, is suicide here. Nature, ever jealous of her rights, does not permit her laws to be transgressed with impunity. A step downward once taken can with difficulty be reclaimed. The loss of strength incident upon a few hours' sickness here, requires days and weeks to regain, while in a climate like New England *rest* would be in many cases the best remedial agent that could be used. The power of the climate of the elevated mountains in Southern India is *prophylactic*, rather than *curative*. While such an atmosphere is within our reach, it is unwise to exhaust the powers of nature to extreme before resorting to its aid.

Another principle to be laid down is, that the system is safe against disease in proportion to the power of nature to resist it. The body of diminished vital energy and nervous power, is the one that is first liable to fall a victim to prevailing epidemics. Whoever goes to the hills to spend a few weeks of relaxation from exhausting labors, before arriving to that degree of prostration as to make it a case of necessity, is of all others most likely to return to his work, not only with new life and increased strength, but with a body more safe from disease. His whole physical nature is less impressible with noxious influences.

* The two important diseases to which the hills are not adapted are jungle fever and hepatitis.

From these considerations we believe it the duty of missionaries to visit the Sanitarium before it comes to a case of immediate necessity. Any one who feels that, all things considered, it would be well for him to go to the hills for two months—for the purpose of improving his general health, though there may be no immediate necessity from absolute sickness, should be entitled to a medical certificate, provided it would not prevent another whose case is more urgent. Such practice is one founded on the wisest experience and sound economy, inasmuch as it tends to secure efficient labor.

Every certificate may be subject to the action of the mission, (excepting in cases when time will not permit,) and should be entered on its records. In case of absence of the mission physician, the mission should be governed by its own views of duty, with the aid of such medical advise as may be obtained.

It should be the exclusive aim of every one who leaves his work to spend a short time at the Sanitarium to *seek health.* No plans should be laid in reference to the occupying of one's time, while there, which would, in the least encroach upon the short period, which has been sacredly set apart from the brief space of a missionary's life for a special object, (but one equally of a missionary nature)—the improvement of health. It would be a mistaken sense of duty to suppose that the end could be as well obtained by spending a portion of each day in mental application as active out-door exercise.

9. *House-room.*—At present there are but two houses for the exclusive use of the mission, with accommodations for four families. We believe that this amount of room is not sufficient to meet our present, or future wants. The time for visiting the Sanitarium will necessarily be restricted to six months in the year, viz., from March to September. January and February are the most favorable months for living on the plains, while the rains of the north-east monsoon, from September to January, render the hills unfit for invalids. From past experience, we may expect it will often occur—and more likely, if the mission should be reinforced, that from five to six families may need to be there at the same time. We therefore recommend that an appropriation of funds be made, sufficient for the re-construction of the old house now in contemplation for the following reason:—

(1.) The present amount of house-room is insufficient.

(2.) Many of the materials taken from the old house can be worked up in re-constructing it, and are already on the ground. With the use of these the house can be re-built for about rupees 1,600; whereas a house entirely new, of the same plan and dimensions would cost from 2,000 rupees to 2,500.

(3.) If the old materials are not used, they must go to ruin.

(4.) Its construction can now be superintended by one qualified for the work, without being called away from his field.

10. *Funds, whence derived.*—The cost of erecting new buildings since 1852 is about 6,800 rupees charged in the accounts with the Treasurer of the Board from 1852—1854, rupees 4,743-7-4. Proceeds by building lots sold on the glacis, rupees 1,494-8-11—6,238-0-3. The balance about rupees 562, is from donations to the Sanitarium.

11. *Best means for securing a proper control of the Sanitarium.*—Your committee entertain the deep conviction that many and serious difficulties would arise, should the immediate control of the Sanitarium be subject to any other power than that which is centered in the mission, *as a whole.* The sole responsibility or power to regulate all matters pertaining to this institution could not be wisely entrusted to a committee. All necessary regulations should be adopted and vigorously enforced, which may most effectually check any untoward tendencies or guard against abuses. Those now on record, together with the suggestions in the above report, we believe, to be sufficient in the main, if properly enforced, to secure the end in view.

12. *Regulations respecting expenses for visiting the Sanitarium.*—

(1.) Mileage for two bandies with tapal bullocks, five annas per mile, and for a bandy and palankeen seven annas per mile.

(2.) For goods, servants, &c., the hire of four carts, if needed.

(3.) For ascending the mountains, necessary horses and dhooly-bearers; also coolies sufficient to take up all necessary baggage and a horse and cows.

(4.) Allowances for expenses in returning the same as in going.

(5.) While at the Sanitarium, three rupees per month, if needed for coolies to Periaculum, and one tapal per week to Madura or Dindigul.

(6.) One rupee per month for each servant while at the Sanita-

rium, and the conveyance to the hills of one cooly-load of rice per month.

(7.) Two suits of warm clothing and three blankets for each servant, at an expense not exceeding three and a half rupees. This clothing must be sufficient for at least two seasons, of two months each.

No brother or sister of the mission is allowed to remain at the Sanitarium more than two months, without a medical certificate from the mission physician (which certificate shall be presented for approval to the mission, and be recorded in the Secretary's book,) or without a vote of the mission.

C. S. SHELTON,
Chairman.

XV.

PUBLICATIONS.

The Madura Mission is not and never has been a book-making mission. The danger said to exist in some missions that too much missionary time and strength will be devoted to this kind of labor, does not, we think, threaten us; nor do we indeed observe even a tendency that way. The feelings and habits of the mission, as a body, do not run in this channel, nor do any causes exist to turn them in this direction; for we have no insatiable press to be daily fed, and little money to print with, although we should write.

For about ten years past, besides the "Quarterly Repository," three works only have been prepared and published by the mission. The "வைதீகநூல்," a translation of Cogswell's Theological Class Book, at a cost of Rs. 328–2–0; "The Light of Truth," by Mr. McMillan, at a cost of Rs. 359–7–0; and Hymns, Chants and Lyrics, at Rs. 2,109–0–7; that is, at a total cost of Rs. 2,796–9–7. About half the cost of the first and last of these works has been already realized by their sale.

The mission has rendered itself responsible for these books, not only by bearing the expenses of printing them, but by a formal sanction of their contents, through committees appointed to examine them, and report previous to their being sent to the press.

It is eminently proper and important, that such a committee

should exist at all times in the mission, and that no work should be printed at public expense until it has received its sanction. It should be the duty of such a committee to receive and carefully examine the manuscript of any work that may be prepared by members of the mission, with a view to printing it at the public cost, and to report at the next succeeding meeting of the mission, in the first place, on the nature of the work; in the second place, on its necessity or importance at the time; in the third place, on the manner of its execution; and lastly on the style in which it should be printed and bound, the size of the edition, and the price at which it should be sold.

We therefore recommend that a permanent committee, with the duties above specified be appointed by the mission, and that all books and periodicals shall receive the sanction of this committee before being printed at public expense.

EDWARD WEBB,
Chairman.

XVI.

TEMPORAL AID TO NATIVE CHRISTIANS.

An extended report upon this subject is believed to be unnecessary. There can be but one opinion with respect to disbursing the public funds of the Board. These funds are given for the specific object of *propagating the gospel* among the unevangelized nations of the earth. They should therefore be held as a sacred trust, and disbursed with a conscientious regard to the object for which they were given.

All native Christians should understand, that, except for service rendered, they are to expect no aid from mission funds. If indigent, or in distress, they should be assisted by organizations among themselves. At each of our mission stations, a small fund might be accumulated, from which the fatherless and the widow in their affliction, the maimed, the halt and the blind, as Providence throws them upon our charities, might receive needed assistance. Doubtless the churches in this land should assume the entire burden of maintaining their own poor. This is the least that should be expected of them.

Respecting aid to superannuated catechists, we believe it should not be given. Friends and relatives should assume the responsi-

bility of their support. They might also, if necessary, be assisted by the benevolent society of the station where they reside. To take from the native Christians these responsibilities, would be doing them a positive injury. We cannot deprive them of the blessings promised to those who cheerfully give to the poor. Were the funds of the Board far more abundant than they are, it would be none the less impolitic and unwise to disburse money for relieving the people of these burdens. Every effort we can induce them to make to maintain their own institutions, will do them great good, and we should be exceedingly careful not to hinder, by our misguided benevolent feelings, the accomplishment of that all-important object.

So far as is known to the committee, the general practice of our mission accords with the views expressed above.

J. E. CHANDLER,
Committee.

XVII.

GRANTS-IN-AID.

The committee have been unable to obtain the information upon this subject that appeared necessary, and therefore do not feel prepared to enter into a lengthened discussion of its merits; nor does this appear requisite. Grants-in-aid are of two kinds, namely, one where the aid granted is continued and given with certain conditions; and the other, where occasional donations are made by Government for the promotion of education and other objects without specified conditions.

The first of these is more properly entitled to the name of grants-in-aid. As the reception of them by this mission would bring it into that relation to the Government, which might be detrimental to its plans of operation, and as the character of the schools hereafter to be established, will probably be somewhat different from those contemplated by Government; your committee deem it inexpedient to make any application for this aid; and if such application has been made, they recommend that the Government be respectfully informed, that our present plans of mission labor are such as to render this aid undesirable.

C. F. MUZZY,
Committee.

XVIII.

ESTIMATES, APPROPRIATIONS, AND EXPENDITURES.

The reason why estimates are forwarded to the Prudential Committee, is to furnish them with the most clear and definite idea possible of the object for which the money applied for is to be used; and they have a right to the most perfect information with which the mission can furnish them. To this end the estimates should include not only the general divisions of our missionary expenditures, but, as far as possible, its minute details.

Estimates for catechists and other helpers at the stations, should specify the different classes, as well as the amount of their pay. Those for village congregations, should include their number, and the amount paid to the helpers employed in them. Under the head of education, should be mentioned the names and pay of the teachers in the Seminary, and the number of pupils; so also for the boarding schools, while they exist; and for the village schools under each missionary, their number, and also the number of Christian pupils taught in them should be mentioned. Estimates for travelling expenses, should specify as definitely as possible the various objects for which the money is to be expended.

Thus, under every general head the specifications should be so clear as to leave, if possible, no doubt in the minds of the Prudential Committee, as to the precise objects for which the funds are required. In all cases where estimates are prospective or contingent, as they must sometimes be, explanations should accompany them, giving the grounds upon which the contingency is supposed to be probable; and by a careful specification of all known wants, the estimates for incidental expenses should be reduced to as small a sum as possible.

The appropriations made by the Prudential Committee, are intended, we think, to cover the objects mentioned in the estimates on which they are founded, and no others. Should much latitude in this respect be used by a mission, confidence in the value of its estimates, as well as in the general judgment of the mission, would necessarily be impaired, and its usefulness would be curtailed. In the commencement of a mission, when every thing is in an unsettled state, a greater degree of liberty might perhaps be granted; but when the best modes of labor are well ascertained, and necessary

expenditures can, to a great extent, be known beforehand, very little deviation should be allowed from the specified objects for which the appropriations were made. There is, however, an extreme rigidity in the working of machinery which may hinder its usefulness; and in the case before us, we think that some exceptions should be made to the general rule. While the expenditures should be rigidly restricted to the general heads for which the appropriations are made, we think there should be some liberty in regard to minor specifications; e. g., while the money appropriated to village congregations should be expended on that general object only, the particular wants of different portions of the field may sometimes make a different arrangement of the subordinate heads necessary. Congregations may, for sufficient reasons, be dropped in one district, and new ones taken in another, and the changes, though not contemplated when the estimates were made out, may require a corresponding alteration in the specific expenditures. We include in these exceptions only the ordinary operations of the mission work. Large appropriations for building in specified localities, should not be turned from their special designation without the direct sanction of the Prudential Committee; and the same is true of all special appropriations for unusual objects. With such exceptions as these, the rule, that the expenditures of the mission should be restricted to the specific objects for which the appropriations were made, might, we think, be made absolute. Whenever balances remain under any of the general heads of appropriation, such balances should in no case be used for objects of another class, but should be carried to the credit of the Board, to be used for the expenses of the next year.

Communion Service.

Another topic referred to this committee, though not connected with the preceding subjects, is the proper supply of communion utensils for our churches. Up to the present time, but a part of our station-churches have been supplied, some being entirely destitute, and in other cases two or three churches having one communion service in common, which often occasions much inconvenience. We would recommend that the service now used by the Madura and Pasumalie churches be appropriated to the latter, and that the present east church in Madura be supplied with a larger service from America, consisting of two tankards, three cups, three plates, and

a font; and that the other station-churches, not yet supplied, be furnished each with a smaller service, consisting of one tankard, two cups, two plates, and a font. As there are now but two services in the mission, five or six more would be needed, besides the larger one for Madura. The material might be good Britannia metal; but we should hope that good taste, as well as economy, might be consulted in their selection. We therefore request the Prudential Committee, through their Deputation, to supply the mission with the needed communion furniture, or to make a sufficient appropriation to the mission for that purpose.

Wm. TRACY,
Chairman.

XIX.

TRAVELLING EXPENSES.

It has been presumed that the salary of each missionary is sufficient to enable him, besides other necessary expenditures, to keep one conveyance, i. e., either a horse and bandy, or a yoke of oxen and bandy. One such conveyance is indispensable in this climate for the use of a family in taking exercise in the open air, and in visiting or attending meetings at short distances. This one conveyance may also be made use of occasionally on short preaching tours without putting the family to great inconveniences; but beyond this, the family conveyance, which is paid for out of the missionary's salary, cannot be used, and other means of travelling must be provided from mission funds. Our stations are remote from one another, and from the central station. Our fields, through which we must frequently travel for preaching purposes, are extensive, and the amount of travel in the course of each year is very considerable, so that each missionary must keep more than one conveyance, or must depend upon hiring. Suitable bandies, palanquins, and horses cannot be hired, and as there is no allowance made from mission funds for purchasing these, they must be kept as the private property of individual missionaries. We can in most places hire oxen of an inferior quality, but in some places and under certain circumstances the difficulty of obtaining even these is so great, that it is necessary to own oxen, and to keep a man to take care of them; so that it is not unfrequently the case that, besides bandy, palanquin,

&c., which must be purchased and kept in repair, it is necessary to keep an extra horse, or yoke of oxen, merely for travelling on mission business.

After considerable experience, the mission has decided, that the best way of meeting the expense is to allow mileage at certain fixed rates sufficient to cover the necessary expenditure. For touring to the heathen and the christian villages, mileage is fixed at a higher rate, because in making these tours, an extra bandy, or what is equivalent to it, must be taken to convey necessary furniture, cooking utensils, and sometimes tents, and a separate culinary establishment must be kept up. But as, in attending public meetings, we go to the houses of our friends, and are entertained by them, mileage is fixed at a lower rate, and barely covers the actual expenses incurred at the time. The same is true in relation to travelling to the Sanitarium. There has been an endeavour on the part of the mission to bring down these travelling expenses as low as possible, and from time to time they have been reduced, so that at present, although they are more than sufficient to pay for the hire of bullocks at the usual rates, they are not too much to pay this, together with all the expense of the wear and tear of bandies and other charges incidental to such travelling; and they are not enough to pay the expense of keeping an extra horse, or an extra yoke of oxen, which must be kept in places where they cannot be readily hired.

The present rates are, for travelling on public business, or for preaching purposes, four annas per mile; for travelling to stated meetings, three annas per mile, for a single person, and five and a half annas per mile for a family. For travelling to the Sanitarium, two and a half annas per mile each for two bandies with stationed oxen, or seven annas per mile for a bandy and palanquin. These rates are thought to be as low as can be afforded. The policy of the mission has been and is, in all such allowances, barely to meet the actual expense, to which individuals in carrying on their missionary operations are necessarily subjected, so as not to be obliged to draw upon their salaries, which are supposed to be only sufficient to meet the current expenses of the family.

In relation to visiting the United States, the committee submit the following rules :—

1. Before leaving for the United States, the consent of the mis-

sion, and, in all cases which admits of it, the consent of the Prudential Committee of the Board, should be obtained.

2. When the alleged cause for leaving is sickness, a medical certificate from the mission physician, or whoever may have acted for him, and one from any physician under whose treatment the patient may have been for any considerable length of time at the place of embarkation before leaving India.

3. It having been decided that a member of the mission may leave for the United States, a committee consisting of three persons should be appointed to advise and assist in making arrangements for the journey. All questions involving expenditure of mission funds, to be decided by this committee.

4. In order to avoid unnecessary delay and expense in Madras, arrangements for the voyage, as far as practicable, should be made before leaving the mission.

5. Since it would very seldom happen that a passage home could be obtained on board an American ship, without going to Calcutta, it is thought best, in ordinary cases, to take passage at Madras on board an English packet, either for the Cape, with the expectation of obtaining a passage from there direct to America, or through to England, and thence to America, in an American or English sailing ship. The passage might in some cases be engaged conditionally, i. e., a certain sum being specified for the passage to the Cape, and a certain extra sum in case it should be found necessary, after reaching the Cape, to proceed to England.

6. The salary of the missionary should cease on leaving the mission; and until embarkation, all necessary expenses of travelling, board, &c., should be charged to the mission; but all accounts of expenses after embarkation from Madras, should be rendered to the Treasurer of the American Board.

7. The allowance for an out-fit of clothing should be according to the long established rule of the mission, which experience has shown to be a correct one, viz., for an adult 200 rupees, and for each child 150 rupees. Necessary cabin furniture may also be furnished at mission expense, and should be sold for the benefit of the mission at the end of the voyage.

8. For the conveyance of a family to Madras, either palanquins or bandies should be provided at the discretion of the committee, in each case, or by reference to the mission.

9. For conveying necessary goods, clothing, &c., five common carts, in ordinary cases, are deemed sufficient; but they may be more or less according to the discretion of the committee in each case.

10. Curiosities, minerals, shells, or furniture should not be taken to the United States at the expense of the mission, or of the Board. But if individuals wish to take home such articles, they must pay from private funds all expenses on them, whether of cartage, duties, or freight.

J. T. NOYES,
Chairman.

XX.

RESTRICTIONS UPON THE CORRESPONDENCE OF MISSIONARIES WITH THE SECRETARIES OF THE BOARD.

From the commencement of this mission in 1835, it has been thought necessary that the quarterly or stated reports of each station should be submitted to the inspection of the mission before being sent to the Board. We therefore find among the regulations adopted at the organization of the mission, the following rule:—

"Each brother shall make quarterly returns or notices of his station and labors, in such form as we may see fit, to the Secretaries of the Board, on the first Monday of each quarter, beginning with January; which returns or communications are to be submitted to the different members of the mission for their inspection and remark."

At a later period the mission voted, that instead of *quarterly* returns, they should be made three times a year. The chief object of this rule obviously was to secure *accuracy* in these reports. Great care it is believed should be taken to give the Secretaries of the Board from time to time *a correct statement of the condition of each mission station.* These reports also give to every member of the mission, important information respecting the condition of each station. Instead, therefore, of abolishing the above rule, we think it should be somewhat modified, and enforced with greater strictness.

We find on record, however, a rule adopted June 26, which reads as follows:—

"No member of this mission shall write to the Prudential Committee

directly, or indirectly, on any subject concerning the character or operations of this mission or any of its members as such, without first showing what he has written to the mission."

It being understood, that such restrictions as are contained in this rule are not in accordance with the wishes of the Prudential Committee, and that they do not exist in most of the missions of the Board, the committee recommend,

1. That the above rule be rescinded.

2. That each brother be required to make to the Prudential Committee a semi-annual report of his station, which shall receive the sanction of the local committee before it is sent, and a copy be retained to be read in the next mission meeting.

J. E. CHANDLER,
Chairman.

XXI.

CASTE AND POLYGAMY.

The American Madura Mission has never in any way countenanced caste in native converts. No distinction has ever been made in the arrangement of seats at church, or in administering the ordinance of the Lord's Supper, or in any way by which an impression might be received that the distinction of caste among native Christians was ever acknowledged by the missionaries; and yet it is undoubtedly true, that there has been from the beginning, and is now, caste feeling among the members of the mission churches; and it would be as absurd to say, that all native Christians, or even the majority of them, are entirely free from this feeling, as to say that the majority of church members in America are free from pride and selfishness. Missionaries have taken their stand against the evil from the beginning, and yet it exists still to a certain extent. At first it was deemed a sufficient evidence that converts had renounced caste, when they were willing to come out from among their friends, join themselves with foreigners, attend church, sit down by the side of persons of a lower caste, go to the communion table, partake of bread from the same plate and wine from the same cup; and it was, at the time, *a* renunciation of caste. But, after a time, Christians could do all this without losing their caste, or being at all reproached for it by the heathen.

What was at first a test, became no test at all. High caste Christians would do all this, and more, without the least hesitation, or without a thought of renouncing their caste. They did this while, in the social relations of life, caste distinctions were scrupulously observed. Even Christians would sooner go hungry, than eat food cooked by a person of a lower caste. Another test was therefore necessary. We felt the need of something, by which our converts could give to us tangible evidence that they had renounced caste in their social relations; and it was not because the mission had changed its policy, but because a new necessity arose, and new light was obtained that in July of 1847 the following resolutions were adopted; viz.

"That the mission regard caste as an essential part of Hinduism, and its full and practical renunciation, after proper instruction, as essential to satisfactory evidence of piety; and that renunciation of caste implies at least a readiness to eat, under proper circumstances, with any Christians of any caste, and to treat them in respect to hospitality and other acts of kindness as if there had never been any distinctions of caste.

"That we consider it to be the duty of all those, who are members of our churches, after receiving proper instruction, to give us some satisfactory test of their having forsaken the evil before we can thereafter administer the sacrament to them.

"That we will not hereafter receive into our service as a catechist, any one who does not give satisfactory evidence of having renounced caste.

"That the brethren in charge of the Boarding Schools be allowed to employ for their schools pariah cooks, whenever they think it expedient."

In accordance with these resolutions, love feasts were appointed, at which all in mission employment and other church members were invited to sit together, and partake of common food, which had been prepared by pariah cooks, as an evidence that they had renounced caste customs.

In passing these resolutions and acting upon them, this mission took a step, at that time, in advance of all other missions in Southern India. In religious observances caste had surrendered, and it now was to be attacked in a stronger point, viz., *in social life*. Here the struggle was a severe one. Some valuable men were lost, and it threatened the disbanding of our dearest institutions. But the victory was gained. Many, who at first left us, came back willing to renounce their caste; and now, our catechists, teachers, and church members seldom excuse themselves

when invited, from attending the love feast; and the influence of these social gatherings on the members of the church has been found very beneficial.

In regard to *Polygamy*, no case has ever occurred on which the mission, as such, has been called to take action; and as far as individual missionaries have acted on their own responsibility, no member of this mission has ever received to the communion of the church any person living with more than one wife. Very few cases have as yet occurred, on which even individual missionaries have been called to act, but as the work progresses and converts increase, the question whether polygamists in any case should be received to the communion of the church, may become with us a practical one. The committee would, therefore, lay down the principle, that as polygamy is contrary to the original design of the Deity in the institution of the marriage relation, and opposed to all the teachings of Christ, and as there is no positive evidence that the Apostles ever admitted polygamists into the churches established by them, no polygamist, however well fitted he may be in other respects, should be admitted to any of our churches, until he has entered into covenant with the church that he will henceforth be the husband of only one wife.

Although, strictly speaking, the Government of the country and the rules of caste recognize polygamy as legal, and there may be in some cases difficulty in obtaining a *legal* divorce, yet it is not uncommon for natives to put away their wives on other grounds, without any legal form of divorce; and it is supposed no practical difficulty would ever arise from requiring our converts, who may have been polygamists, whether they can legally or not, to live apart from all excepting one wife; it being understood, that, in doing this, it is not implied, that the husband is relieved from obligation to support those who may have been his wives and their children. Even if cases should occur in which divorce could not be effected without very serious consequences, it would be better that such should be kept out of the church, rather than that the church should be corrupted with this great evil.

J. T. NOYES,
Chairman.

XXII.

THE DISPENSARY AND MEDICAL PRACTICE.

Dispensary.—This department of missionary labor, though somewhat pioneering in its nature, we believe to be highly useful in bringing all classes of people within the hearing of the truth. It is sowing beside all waters, and scattering the seed upon every kind of soil. Many of every class, from the highest to the lowest, of every sect, Pagan and Mahomedan, Christian and infidel, and of all ages, are brought within reach of the truth. It is comparatively a cheap method of bringing the power of the gospel to bear upon the minds of thousands of heathens, many of whom are of the higher and more influential classes, who otherwise would but seldom hear the truth. Under circumstances of peculiar interest, they are called upon to receive it into their hearts. They come with bodies afflicted with disease and suffering, and with minds, partially at least, subdued for the time; and the fact that they are to receive medical aid for their maladies from the same persons who are desirous of their salvation, causes them to listen with greater interest. Many come from parts of the District remote from any missionary, or the scene of any missionary labours, and often for several days in succession listen to the glad tidings of salvation through an Almighty Saviour; and then return to their villages, with new truth to declare where the missionary may have never been.

Practice.—Among the most common diseases presented at the dispensary are fractures, dislocations, and tumors, requiring the aid of the scalpel and knife; fevers; a great variety of cutaneous eruptions; organic affections; calculi; ophthalmia; cataract, &c.

The whole number of patients treated at the dispensary from April 1849 to January 1855, is 10,380. The value of medicine annually expended is about 100 rupees.

Religious Instruction.—Reading and explanation of the Scriptures and tracts every morning, before dispensing medicine, also distribution of the same, and religious conversation with the in-patients from day to day, constitute the chief religious exercises.

Health of the Mission.—The general health of the missionaries and their families, with two or three exceptions, is good. Mrs. Noyes has been afflicted for four years with asthma of a most

obstinate character. By trials quite satisfactory it is found that she cannot with safety live upon the plains. From the experience of nearly two years, we may hope that she will be able to live on the hills with a good degree of health.

The present method of conducting missionary labors has conduced to the generally improved health of the brethren. Their tours through their fields are shorter and more frequent than formerly. Instead of making circuits of two, three, and even four weeks length, which were necessarily injurious in their effects upon the constitution in such a climate as this, they are now absent from their homes but a few days, which gives variety without great fatigue.

Another reason for the present state of health of the mission, is the direct and decided benefit derived from the Sanitarium. As the importance of this institution in relation to this mission was dwelt upon in the report on that subject, it is not necessary to enlarge upon it in this connection.

Medical Class.—We believe the time has come, when a few Christian young men, with a limited knowledge of the principles and practice of medicine, could be highly useful to the native Christians in the mission; and that they should now be in course of training. In no way can the humanizing nature of Christianity be better exemplified, than in relieving mankind of their distresses. Kindness that can be perceived by the senses, is and ever will be most appreciated by mankind.

The European system of practice, in point of success and mildness, stands out in striking contrast with the cruel, torturing and health-destroying treatment pursued by native doctors. Such a course produces any thing but a refining and molifying effect, either upon the heart or feelings of a native Christian. It is therefore extremely desirable, upon their renouncing heathenism and embracing Christianity, that native Christians should as far as possible be removed from the brutalizing influences of such practices.

With our present number of Christians, a few young men of education, piety, influence, and a small amount of the knowledge of medicine, would be very useful at the several stations. But with the bright prospect before us that the present number will, in a few years, be greatly increased, the adoption of such a plan would seem all the more urgent. As they might be selected from those

already in mission employ, the additional expense to be incurred would be small. The class should not number more than six, or be under instruction longer than two years.

Should such a plan as now proposed be approved, your committee would recommend to the Prudential Committee to make an appropriation for this object, as soon as suitable young men can be found.

C. S. SHELTON.
Committee.

XXIII.

ORDINATION AT MALLANKINARU.

Rev. Messrs. Herrick, Taylor and Tracy, having been appointed by the mission a committee to make arrangements for organizing a church at Mallânkinaru, in the district of Tirumungalum, and ordain Mr. S. Winfrid as Pastor of the same, they repaired to that place on the evening of March 19th. The Deputation joined them the following morning.

After an interchange of salutations with the native Christians who had assembled, and after introductory religious exercises, the committee of the mission proceeded to form a church. Eighteen individuals, twelve males and six females, gave their assent to articles of faith, and a covenant. The male members then elected two of their number, Gnanmuttu and Santanum, as deacons. Dr. Anderson, whose remarks were interpreted by Mr. Tracy, expressed the fellowship of churches in India and in the United States to the church thus organized.

The church then took action with regard to a Pastor, and voted unanimously to extend a call to Mr. S. Winfrid; which was accordingly done in writing as follows:—

மதுரை ஜில்லாவைச்சேர்ந்த மல்லான் கிணற்றிலிருக்கும் இதனடியிற் கையெழுத்து வைத்திருக்கிற கிறிஸ்தவர்களாகிய நாங்களெல்லாரும் ஒருமனப்பட்டுக் கிறிஸ்துமார்க்க காரியங்களை எங்களுக்குப்போதித்துப் புத்திசொல்லி, எங்களை நடத்தி எங்களுக்கு மேய்ப்பராயிருக்கும்படியாக, வின்பிரிட்டு பிரசங்கியாராகிய உம்மைத் தெரிந்துகொண்டழைக்கிறோம். நாங்களும் உமக்குக்கீழ்ப்பணிந்து நடந்துவருவதுமல்லாமல், எங்கள் திராணிக்குத்தக்கதாக ஞானாகாரத்தைப் பரிமாறிவருகிற

உமக்குத் தேகாகாரத்தைக் கொடுத்துவருவோமென்று உடன்பாடு செய்கிறோம்.

௲௮௱௫௰௯ மார்ச்சி மீ ௨௰௨.

ஞானமுத்து.
சந்தணனாடான்.
தேவசகாயம்.
மாசில்லாமணி.
சாலோமோன்.
ஞானக்கண்ணு.
(இந்தக்கீறல்) சாமுவேல்.
தாவீது.
ஞானசிகாமணி.

Translation.

We, the undersigned Christians of Mallânkinaru, District of Madura, choose hereby and invite you, Mr. Winfrid the Preacher, to be our Pastor, for instructing us in the principles of the Christian religion and to be our spiritual leader. We also do hereby certify that we not only will be obedient to you, but also will give you bodily food according to our ability in recompense for your administration of the spiritual food.

Gnanamuttu,
Santhana Nandan,
Devasagayam,
Masillamany,
Solomon,
Gnanak-kannu,
Samuel,
David,
Gnanasegamany.

The following answer was given:—

மதுரை ஜில்லாவைச்சேர்ந்த மல்லான் கிணற்றில் கிறிஸ்துவின் நாமத்தைத் தரித்திருக்கிற சபையாராகிய நீங்கள், கிறிஸ்துமார்க்க காரியங்களை உங்களுக்குப் போதித்துவரும்படியாக, என்னை உங்களுக்கு மேய்ப்பனாக அழைக்கிறீர்கள். இந்த முக்கியமான கடமைகளைத் தகுந்த பிரகாரஞ்செய்து முடிப்பதற்கு, நான் அபாத்திரமான ஊழியக்காரனென்றுணர்ந்தும், கிறிஸ்துச்சபைக்குத் தலைவராகிய பிரதான மேய்ப்பரானவர் அதற்கு வேண்டிய கிருபைகளை அளிப்பாரென்று நம்பி, உங்களுடைய அழைப்பின்படி, உங்களுக்குள்ளிருந்து இந்த அலுவலைச் செய்துவருவதற்கு மனமாயிருக்கிறேன்.

௲௮௱௫௰௯ மார்ச்சி மீ ௨௰௨.

ச. வின்பிரிட்டு.

Translation.

You, the Christian congregation at Mallânkinaru, District of Madura, invite me to be your Pastor, in order to instruct you in the principles of Christian religion. Although I feel myself unworthy to discharge the important duties of that office, yet, with a hope that Christ, the Head of the Church and the Chief Shepherd, will afford me the necessary grace, I am willing to live and labor among you in compliance with your invitation.

S. Winfrid.

March 20th, 1855.

The Pastor elect was examined, as to his personal piety, doctrinal belief and motives for entering the sacred office. The committee of the Mission and the Deputation, regarding the examination as satisfactory, proceeded to the services of ordination; which were as follows:—

Reading the Scriptures, prayer and sermon by Rev. Mr. Tracy; ordaining prayer by Rev. Mr. Taylor; charge to the Pastor by Rev. Dr. Anderson; right-hand of fellowship by Rev. Mr. Thompson; address to the church and concluding prayer by Rev. Mr. Herrick; benediction by the Pastor.

The charge to the Pastor was as follows:—

Beloved brother in Christ.—It is my duty to give you a *Charge* as the Pastor of a Christian church; and I do this in behalf of the ministers of Christ in this mission, and of the numerous ministers and churches in America whom we represent. We charge you to be faithful to the ministry now committed to you, even unto death. Your great business henceforward will be, to preach the Gospel. This is your calling of God in Christ Jesus. We charge you, dear brother, to be a diligent, laborious and zealous minister; not preaching yourself, but Jesus Christ and him crucified. Preach in season and out of season; on the Lord's day at least twice, and more or less during the week; from the pulpit and from house to house; testifying repentance toward God and faith toward our Lord Jesus Christ. The care of immortal souls, you will find to be a most responsible trust. Who is sufficient for it? You might well faint at the outset, but for the promised presence of your Lord with all needed spiritual aid. It will not be enough that you study diligently, searching for things new and old. It will not be enough that you abound in labors. You will need to cultivate a spirit of humble trust in God. Remember that He alone giveth success to our labors. Remember our Lord's

positive assurance, that without Him you can do nothing. Guard, moreover, against the first appearance of a worldly spirit. How many professed ministers of Christ have been ruined by their desire of wealth, of ease, of popularity and distinction. Their great desire was not to glorify God their Saviour in the salvation of souls for whom he died, but to live in a vain show, or to shine in controversy and be praised by men. Read the first three chapters of the Apostle Paul's First Epistle to the Corinthians. There you will learn that the doctrine of Christ crucified is the instrumentality which God blesses, thus becoming "the power of God and the wisdom of God; because the foolishness of God is wiser than man and the weakness of God is stronger than man." We caution you too, against the easily besetting sin of man in all regions since he fell from his original righteousness—the loss of precious time by needless repose, by the want of system, and by idleness. Like your blessed Lord, find time for prayer, and go about doing good, working while the day lasts. Let every day and every hour have its duty, and so important a duty that you would not leave it unperformed. For every day and every hour, you must, as a minister of Christ, render a solemn account. A sermon not preached when you might have preached it, may involve the loss of a soul! Oh then, preach *when* you may, *where* you may, and *as often as* you may; for the night cometh, when your opportunities as a minister will come to a perpetual end.

Your ministry will be compassed with difficulties. Being the first Native Pastor ordained in this mission, your difficulties will be greater for want of experienced native pastors around you. But you will have access to your respected brethren of the mission, and will continue to them, as is due, your love and confidence. The resident missionary in the Tirumungalum district will be especially your counsellor, and you will do well to consult with him on all matters of importance relating to your church and ministry. While your church and people shall continue to look to the mission for pecuniary aid in your support, it will be expected that you make an annual report to the mission, at such times as they shall desire, of your experience in the pastoral work; as is customary with all pastors in America and England who receive aid from the funds of missionary societies. For the sake of order, your communications with the mission, will, for the present, be through the missionary residing at Tirumungalum. What we desire, beloved brother, above all things, is the prosperity of your newly formed church and

of yourself its first pastor. We well know, that your people are not at present able to support the institutions of the Gospel among them without help. That help we cheerfully afford. But the American Board, as you well know, has a great missionary enterprize in different parts of the heathen world. New churches are being continually formed. It is needful, therefore, that all new churches be taught, from the outset, to do *something* for supporting their own institutions, and to aim at doing more from year to year, until they are no longer dependent on others, and can even aid other infant and feeble churches. In all things, be a guide and example to your people. Feed the flock of God with wholesome food. As an under-shepherd of Christ, be a leader of the flock, guiding it into green and fertile pastures.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory forever and ever. Amen.

This is the first instance of the ordination of a native as pastor of a church in connection with the missions of the American Board of Commissioners for Foreign Missions among the Tamil people. May the prayers of those who love our Lord Jesus Christ ascend in behalf of this under-shepherd and his flock. May it appear in the day of the Lord that this is a vine planted by the Most High. May he bestow upon it the showers of his grace, that it may strike deep root, and spread wide its branches, yielding abundant fruit to his glory.

LETTER FROM THE DEPUTATION TO THE MADURA MISSION.

ROAD FROM MADURA TO NEGAPATAM,
March 23—29, 1855.

TO THE BRETHREN OF THE MADURA MISSION.

DEAR BRETHREN,—As we expect you will receive, ere long, a printed copy of our letter to the Mahratta Missions, we beg leave to refer you to the discussions in that letter, relating to matters embodied in some of your reports. As the saving of labor is of material importance to us, you will kindly excuse this method of effecting it. We shall go over ground traversed in that letter only where it seems called for by the different aspects of subjects presented to us among the Tamil people. Writing, as we do, in travellers' bungalows, in these hot days, after nights of travel and weeks of toil and fatigue, we cannot promise to avoid all repetitions. We trust the Spirit of grace and truth will prevent us from giving utterance to opinions that have not been duly considered.

1. At the outset, we must express our gratitude to God, that you were able, after the earnest discussions of the three weeks past, to embody such a testimony of personal regard for us and our official labors, as you did at the close of the late meeting. We heard it with deep emotion. Our public duties, though relieved by the delightful amenities and fellowships we everywhere experienced in your private walks, and by your uniformly kind and respectful demeanor in your meetings, involved a sacrifice of feeling not altogether agreeable to us. Improvements in your working system could not be suggested and advocated by us without implying a conviction of defects, such as our respected brethren of the mission, looking at them from their own points of view, might not always be ready at once to regard as such. We had a duty of this sort committed to us by the Head of the Church, and we aimed to discharge it faithfully. In the application of those principles, which a lengthened and intimate connection with the missionary work had made familiar to us, we found more scope for suggesting what appeared to us desirable alterations in the culture of your admirable field, than we

had expected. It may be that, at first, the changes we proposed assumed an exaggerated appearance in your view, and seemed greater than you could easily affect. But you at length perceived their true nature and bearing, and that most of them tended to one result—*the elevation of your village congregations and village schools.* We were ourselves of course much enlightened by the discussions; and the harmonious results to which we were at length all brought, after much diversity of opinion at the outset, is owing to changes in your minds and ours, the consequence of God's blessing on these free, fraternal interchanges of thought and sentiment.

2. Permit us here to suggest a few things on the subject of *Deputations*, sent by Missionary Societies to visit missions under their care in distant lands. Doctrines have been advanced on this subject in India—though we presume not by any one connected with our own missions—implying that none but *actual missionaries*, or those who have been such, are competent judges of missionary principles, plans and measures; and that it is an assumption in missionary societies to send Secretaries and members of Committee out into the field to advise their missionary brethren. We would not claim more for such Deputations, than is due to the truth on this subject. It has not come within our personal experience to hear any one advance these opinions, who had a practical knowledge of the actual working of the missionary enterprize. Certain it is, that facts in the case are utterly at variance with the theory. Those whose posts of duty are at the centers of great missionary systems, are more favorably situated than the members of any one mission can be, for obtaining comprehensive practical views of missionary principles, and for testing their correctness and true value. They see them tried perhaps in a score of missions, and under a great variety of circumstances. The same is true of plans and measures. For a general estimate of the value of such, no men are so favorably situated as those who sustain an intimate relation to the correspondence with a whole system of missions, embracing different portions of the great heathen world. Nor is it possible for them, in the actual performance of their official duties at home, to avoid making a constant application of principles to the actual plans and measures of the several missions, when aiming to effect a wise disbursement of the funds placed by the Christian community at their disposal. In doing this, they are obliged to exert a positively controlling influence on those plans and measures over the entire area of the missionary

work. Nor, if they take all reasonable pains to inform themselves as to the claims of the several fields and missions, is there any good reason to question their competency to do this.

Generally they can gain all the necessary information for applying principles to the circumstances of different missions by means of written correspondence and personal intercourse with returned missionaries. But crises will occur in the older missions, when the Committee and Secretaries will need actually *to go upon the ground*, and there to confer with their brethren face to face. It is our present belief, and it has long been that of our senior member, that such Deputations should not be sent, unless the Secretary having charge of that department of correspondence be himself a member. And for him to *go*, is surely better for the missions, than for him to *write;* and there are obvious advantages in having the Committee go also (in the only possible way) by means of a sub-committee, composed of the Secretary and a member; with powers to act at once, where immediate action is found to be desirable. It is not to attempt impossibilities. It is not to seek for information in the field of the mission, that is beyond the reach of their missionary brethren. But it is to add to the precision of their own information, in respect to matters in relation to which they must needs act, and where precise information and the freest possible interchange of opinions with their brethren in the field, are of the utmost importance to the safety of the action in the long run. It is also to communicate their own views, and the reasons that govern them, with the greatest facility and accuracy, to the minds of their distant brethren. Written correspondence across a space of ten or twelve thousand miles, is at best a slow process; and in cases evolving feeling, it is found there is much liability to misunderstandings in such correspondence; sometimes retarding results for years, and even preventing their perfect attainment; where a few days or a few weeks of familiar personal conference would have sufficed for their easy and perfect attainment;—with even an increase of mutual esteem and confidence on the part both of the Committee and the missionaries. In short, Deputations should be sent when mere correspondence is no longer sufficient. And our own experience as a Board of Missions hitherto has demonstrated, to our own satisfaction, the wisdom and economy of the measure. And such, dear brethren, we believe to be your own opinion of the effect of our perfectly free personal conference with you, as compared with that of a written correspondence, for attaining the important results that are embodied in your reports.

3. It was stated, at the opening of your meeting, that the meeting being altogether extraordinary, for the purpose of conference with us and for obtaining your views, verbally and in a written form, on matters of chief interest in your working system ; your reports would become authoritative and obligatory only as they should receive the sanction of the Prudential Committee through the Deputation, or by their direct action at a subsequent period. We are thankful to the Great Head of the Church for so guiding you and us, that we are able most cheerfully to give the *imprimatur* of the Prudential Committee to your reports without reserve; providing only that they stand in connection with the supplementary statement and explanations in this our present letter. Some few things, indeed, you yielded mainly in deference to the opinions and wishes of the Prudential Committee, and this appears in your reports. It is due to those, who may have opportunity to read your reports in connection with those of the Mahratta Missions, to say, that not more than two or three brief extracts from those reports were read in your meeting; and that the documents of the two meetings furnish opinions and testimony from perfectly independent sources. There is a diversity in the topics; but where the topics are similar, the similarity of views is striking.

4. The grand *governing* object of the Board,—let it be ever borne in mind,—is (as stated in your report on that subject) the CONVERSION OF SINNERS,—THE GATHERING OF THOSE CONVERTS INTO CHURCHES,—AND THE ORDAINING OF NATIVE PASTORS OVER THOSE CHURCHES; with a view to implanting the gospel in the soil, and to the growth and perpetuity of its institutions and blessings. And the *grand means* of promoting this object is the PREACHING OF THE GOSPEL, in the manner so well described in your report on preaching.

5. We are happy to find none of the old *schools of heathen children taught by heathen masters*, remaining in the mission. The large churches erected years ago at Madura, Dindigul, Tirupuvanum, and Sivagunga,—too large, except perhaps that at Madura, for present necessities, but once filled every Sabbath by the pupils of those congregated schools,—are monuments of the power of that system to create congregations for the time being, and of the folly of trusting to such schools for stated congregations after the pay of the teachers is withdrawn, or for converts, or for any very tangible results. Yet the experience is doubtless worth what it cost. Were it not

for that experience, such schools would perhaps even now be thought a deserving branch of the missionary work. Nor should we forget that, in the early stages of modern missions, when the sowing of the good seed of the word had not begun to yield its harvests of converts, such schools exerted an important influence at home. The teaching of so many thousands of heathen youth to read in the Scriptures, and to repeat the leading facts in the gospel history, was itself a result; it was a success, and did much to sustain and extend the missionary spirit at the time in our churches. And though more excellent ways of employing our funds are now pursued, it may be presumed that those schools will hereafter appear to have been a labor by no means lost upon the native mind and heart of India.

6. The *Village System of Christian Congregations and Christian Schools*, has taken the place of those schools in your mission. This system, as now existing, is described in your report on village congregations and village schools, with the necessary guards and cautions. The 120 congregations, gathered from 146 villages, and numbering 4,846 members, old and young, are chiefly from the lower castes. Of these, 569 are church members, or about one-fifth part of the adults. The existence of such congregations in this heathen land, in which the merely nominal Christians so far out-number the church members, and the apparent interest manifested by such in their relations to you, with their attendance on the stated instruction prepared for them, is an extraordinary fact, however it be accounted for. If every adult convert is hereafter to bring four other adults under the institutions of the gospel, you surely have much reason for encouragement. We have seen, we suppose, most of the church members, and the greater part of the men and not a few women of the congregations; and we strongly feel that nothing is wanting, but God's ordinary blessing on appropriate and persevering labors, to secure permanent influential congregations throughout the Collectorate. That the *unconverted* members of the congregations have *selfish* views, so far as they have any *definite* motives in nominally embracing Christianity, is to a great extent a thing of course. But it may be here in India, as it is with people in our own land, that many are drawn into associations for supporting the gospel by relations of business sustained to church members, or through blood-relationship, or through friendship, or through some disgust with paganism; and often, it may be, by a secret influence from the

Holy Spirit. Such unconscious influences often have far more to to do in giving a permanent shape to the conduct of unreflecting men, than what are commonly called selfish motives. It may even be true, that the 'more part' of your congregations scarcely know wherefore they are come together. It is God's providence that has placed them where they may hear the gospel. Constant fluctuations there must needs be in such bodies, but, if faithful, you will be the means of saving all such among them as are ordained unto eternal life, and these shall become your crown of glory in the future world.

The fact that we came to your field charged with the duty of solving the problem of the great *comparative* cost of your educational establishment, directed our attention more especially to your *village schools* in our progress through your stations. We were impressed with the apparent want of vigor in the system. In only three of your nine station-districts, as appeared from a tabular view early placed in our hands, was the average number of nominally Christian pupils in the schools as high as ten, and those three districts had together but thirteen schools. In the other districts, the number of pupils scarcely exceeded seven, and in one of them (at the time of our visit to the station) it was found as low as five and a half. In the whole 76 schools, the average number of Christian pupils was only about eight.

We need not weary you by repeating other investigations and inductions, from which it appeared conclusive to our minds, that the expense of your educational system, as then administered, could not long be borne. A single illustration will suffice. It was found that a cluster of seven schools, averaging some eight or nine pupils, and a favorable specimen, where the teachers' wages were only three rupees and a half monthly, cost 294 rupees. Quadruple this for the congregations in that one district, supposing they were all equally well provided with instruction, and the sum was 1,176 rupees. Were each of the nine station-districts to be cultivated as well as that one is supposed to be, the cost for the village schools would be 10,584 rupees ; and this for the village schools alone.

Two things were obvious: *first*, that the village school system needed revision, requiring a greater number of Christian pupils for each school; and *secondly*, that the whole educational system in the mission required revision; and indeed the general policy of the mission, with a view to infusing more life and power into the en-

tire system of the village congregations and village schools.—As the changes embodied in your reports have generally more or less relation to what may be called the village system, we shall have repeated occasion to recur to the subject of village congregations and village schools.

7. We were now prepared to receive a new thought, and what seemed to us at the time as an important discovery; namely, that the continued existence of the four *station boarding schools for small boys* was incompatible with the highest prosperity of the village schools, and would be so just in proportion as the boarding schools should be carried on with discrimination and vigor. It was perceived, that the new system into which the mission had been led had not been carried out to its full and proper issue; to the extinction of all centralizing boarding schools, and the connecting of the seminary immediately with the village schools and congregations. The prosperity of the village schools and their speedily becoming to any great extent self-supporting schools, as well as the highest prosperity of the congregations, seemed to demand that the boys should remain longer with their parents and in the villages and village schools, than the boarding school system allowed. The boys drawn together for the station boarding schools would naturally be the brightest, most promising in the villages, and from the best families, children of parents on whom the village schools would most depend for building school houses, and for examples, influence, and aid in maintaining a prosperous existence—the educational life and soul indeed of the villages. Catechists would send their sons and wards, and we found eight from this one source in one of the boarding schools. The best families would send their brightest sons. The best villages, in parting with only a few of their boys, would lose their most effective motives for giving full vigor to the village school. We heard of one such school being entirely broken up by the withdrawal of four of its best pupils for the boarding school in the neighborhood. In the very infancy of the village school system, when it was every where struggling for existence, and had scarcely reached even the proper starting point any where, it seemed unwise for a hundred boys, all of the right age for the village schools, and among the brightest and best of the village sons, to be withdrawn from the villages, placed in mission boarding schools, and their parents or responsible guardians relieved for ever from all the care and cost of their education! In believing and

speaking thus, we blamed no one. It was an old institution. It belonged to a former system. It came down to us. We simply retained it—you and we—without distinctly perceiving its true relations and influence.

8. Your report on boarding schools states the relation of these schools to the *Seminary.* It was supposed by some of you at first that the discontinuance of the boarding schools would seriously and injuriously affect the Seminary. We agreed, however, that all these institutions existed for the mission, and not the mission for them; and that the time had come when the propriety of further changes in the Seminary, adapting it to the existing demands of the field, should be considered. Your report on the Seminary provides for very important and useful modifications of the existing plan. On the former plan, the youths, after spending four years in the boarding school, spend six more in the Seminary; and if good scholars, they spend ten years; with the English language for one of their studies during the whole ten or fourteen years. The gradual extinction of the station boarding schools, (which are wholly to cease at the close of the year 1857,) and the operation of your report on the Seminary, will abridge this long period. With an exception for the less promising part of the students for one year of their term, and of a special class admitted for two years previous to 1854, the same course of study has been pursued by the students during the whole period of their connection with the institution. But now, as we understand your report and most heartily approve it, the Seminary is to have a diversity of studies, adapted to different classes of persons; as, 1st, For young men of promise and piety, between the ages of fifteen and twenty-five, a course purely Tamil, of from two to four years, to prepare them for schoolmasters, catechists, and eventually in some cases for pastors. Perhaps the most useful class that ever left the Seminary, was that of the fourteen young men who spent but two years at Pasumalie in only Tamil studies, previous to 1854. 2dly. For the better improvement of some not employed as catechists, who have developed a talent for preaching and pastoral duties, and who would be greatly benefitted by a longer or shorter connection with the Seminary. 3dly. For those whose talents, piety and circumstances indicate the propriety of a more extended education. We rejoice to see that the report claims the study of the English language for only a part of this class; and even for them it rejects the English as a medium of

instruction in all cases where proper text-books in Tamil can be obtained. We remember, too, that the chairman of your committee replied, in answer to an enquiry from one of our number, that where an English text-book was used, the questions proposed and the explanations would all be in Tamil; and in short, the Tamil language was really to be the medium of instruction for the entire institution. It should thus be, and we earnestly hope and recommend, that the study of the English language may be restricted to comparatively very few in the Seminary; and that it may cease at once from the boys' boarding schools, and may in no case be allowed to invade the village schools, or the female boarding school. The Mahratta missions, taught by experience not to cultivate a taste for the English in the rural districts of the Deccan, wisely provide no English studies in the boarding school for any of their catechists. Since coming here, it has seemed to us, that the very harvest of evils which brought *us* to the Bombay Presidency, was in some danger of springing up through all these interior villages of Southern India, from seed sown by missionary hands.

9. The report on the *English school at Madura,* correctly speaks of its discontinuance after the present year as being in accordance with the views of the Prudential Committee. What we should say concerning it, explanatory of the views of the Committee, is this: The school has been in operation twenty years. Not far from five hundred boys have enjoyed its advantages. The Board has expended 3,000 rupees, not to speak of interest money, in buildings for it; and 1,000 rupees more as its share of the current expenses of its support. The appropriation made to it, the last year, was 300 rupees. A great amount of missionary time, thought, and labor has been given to it. All has been done for it that the nature of the case permitted. No one can doubt it has been useful to society. But not a member of the school has ever been known to receive a saving impression from the truths of the gospel. God has withheld from it his seal. We believe that the experiment has been sufficiently tried; and we have felt constrained to decide, in behalf of the Board, that the buildings and funds of the Board be not employed in the support of this school after the present year.

10. The *native churches and pastors* of India, we doubt not, will hereafter read with gratitude your report concerning them.

It embodies the obvious teaching of God's word on the treatment due to heathen converts, to mission churches, and to native pastors; meeting the necessities of the case in the language of common sense, spoken in the midst of the very circumstances for which provision is to be made. Mission churches obviously require the utmost simplicity of structure; and all that they require, and all that is good for them, may be learned from the New Testament. A local church is God's institution. So is the pastoral office. So are deacons, to do work from which pastors should be relieved. And a church thus organized on heathen ground in the New Testament simplicity of structure is, as all the New Testament churches were, a *missionary* church, and belongs of right to none of the existing complicated denominations of christendom. And never shall we know what such churches, in their full local developement, will do and become in heathen lands, till we have made full proof of them; till we bring them into an organized, active existence; and throw responsibility upon them for self-government, self-support, and the propagation of the gospel. Nor are adverse theories on this subject, before a bold confiding experiment has been made under favorable circumstances, entitled to any weight.

We need not repeat here what was said in our letter to the Mahratta missions on the *ordination of evangelists;* nor upon the *inexpediency of associating native pastors with missionaries in permanent ecclesiastical bodies.* Missionaries are properly evangelists, such as Timothy and Titus were, and their relations to native pastors are well described in your report. The ordination of Mr. Winfrid, at Mallankineru, in the Madura Mission, on the 20th of March—a memorable day in the history of your mission—is a good exemplification of what may be the working of this system. The proceedings on that occasion will be found forming a proper supplement to those of your late meeting. The church was organized and the pastor ordained by a committee of the Madura Mission, acting in its behalf. The command to publish the gospel of course involves and gives the *necessary powers for doing the thing commanded for executing the commission.* When native churches are to be organized and native pastors ordained, who is authorized by Christ to perform those services, if the missionary and bodies of missionaries are not? You acted in this case by a committee of your number, and that committee invit-

ed the Deputation to assist them. The ordaining body, directly sustained by numerous churches at home for the propagation of the gospel, not only acted upon their own commission derived from the Head of the Church, but were entitled to act as representatives of those churches; and they did thus act, tendering the fellowship of those churches to the newly formed church, and the fellowship of the pastors of those churches to the newly ordained pastor. In the charge to the pastor he was informed, that while continuing to receive a part of his support from the Board, he would be expected to make stated reports to the mission, as pastors do in America to Home Missionary Societies who receive aid from such. For the sake of order, his channel of communicating with the mission would be the missionary of the station-district, within the bounds of which his church and parish were situated; and he was recommended, when needing advice and encouragement in his new office, to go for it to that missionary. The powers of the mission to interpose authoritatively, in case of unsoundness in the native churches or pastors, are stated in your report. No improvement can be made on the simplicity and the efficacy of the New Testament plan *for propagating the gospel among the heathen;* whatever may be thought of the application of it to the old Christian communities of Europe and America. Only let the missionary keep to his own proper office and work, and not be backward to entrust the native convert, or preacher, or pastor with the whole of his. While there are important differences between the missionary and the native pastor—the offices being evidently distinct, and for different purposes—yet the propriety of the native pastors taking part in the ordination of future native pastors, is too obvious to need a word. While the ordinations continue to be performed by the mission, acting under its commission as such, this will be done of course (as the parts performed by the Deputation were) by invitation of the ordaining body. In process of time, the native churches will take the business into their own hands.

11. Your report on the *native helpers* repays for the labor it must have cost, which only those who have experience in such matters will be able to appreciate. We feel under much obligation for it, as it gives a comprehensive view of a remarkable department of your mission, the true value of which we have found it difficult to understand. While we could not doubt (as we have perhaps inti-

mated already,) that too large a share of the thought and strength of the mission had been and was still devoted to educating comparatively a few in a high degree, yet the existence of so large a body as 182 native helpers, under the employ and control of the mission, 164 of them members of the church, was a most encouraging fact. And when we saw two-thirds of these assembled together for two days from all parts of the field, in the church at Madura, in the presence of their missionary employers, for examination in the things they were expected to teach, we found our minds expanded with hope. The impression was the more satisfactory from knowing that many of them were tried men, and that most of them were natives of the district, and had received their mental and religious training from the mission. Of the fifty or sixty helpers once employed from Tanjore, scarcely a dozen were now left. What was more singular; only five remained of the twenty helpers brought over from the Batticotta Seminary in Jaffna. And this entire body was now regarded as broken off from caste. Among the evidences of this, we saw them join in a love-feast, on the last day of their examination, where they all knew the food had been prepared by cooks of low caste. Being furnished with the best of interpreters, we attended closely to the examinations on the subjects most likely to show the degree of mental development; and it was striking to see the comparative superiority of the Seminary graduates over all the rest; and still more gratifying to see the good appearance of the class of fourteen, which had spent only two years at the Seminary, and in none but Tamil studies. Most heartily did we desire, that a far greater proportion might enjoy the mental quickening and discipline of a residence in that institution, even were it but for a few months out of some two or three consecutive years. It is not helpers trained all in one way, any more than for one service, that are wanted. Nor is it a few highly educated helpers you need, to be of course highly paid, so much as a general diffusion of intelligence through the great body, and men variously trained expressly for different services. Your remark that the Seminary, as at present conducted, furnishes the mission with few helpers except of a single grade, will soon cease, we trust, to be applicable to it.

The experiment resorted to by the mission, some four years since, of dividing the whole body of helpers into *classes*, giving to each member an opportunity of rising from class to class, and holding forth stimulants to their so doing, especially placing the amount of

salary in direct relations to these classes, was intended, as your report states, "to break up the intellectual torpidity, the aversion to study and all mental effort, which had resulted from long desuitude and neglect." It was a bold experiment, and nothing could have been more likely to arouse the native mind. But it was full of danger; and were it to be continued, we should feel bound to question the principle on which it was based. We were glad to hear that you had meditated a change before our arrival; and we perceive in your report, that the salaries of helpers are to rest hereafter on the basis of an economical support, which is the exclusive basis through our whole system of missionary agency. The prizes, also, are to be discontinued in connection with the examinations; and we trust, too, the *classes* will cease, except as the association is determined by sameness in labors. Everything which is suggestive of rank, *status*, desert of salary, to the native mind, should be avoided; save only as it is necessarily connected with diverse gifts and occupations. If classes and emulation should exist anywhere, it is in schools; and not among men when sent forth from schools virtually as preachers of the gospel. The methods of dealing with such men are suggested by the usages in our own country. We recommend that you continue to make it imperative on the helpers to assemble at stated times; either in one place from all parts of the mission, or in separate meetings within the provinces of the district committees. Here, under the presiding influence of the missionaries and as the result of previous appointment, a native preacher might deliver a sermon as part of the introductory exercises. Sermons might be read for public criticism. Expositions of portions of Scripture might be read, and afterwards the same or larger portions be made the subject of general examination. Sacred and secular history, and geography, and moral science might be recited. Historical facts might be stated, and sometimes discussed. The schoolmasters might be lectured, questioned, and stimulated to higher efforts. The catechists and readers might have meetings by themselves for mutual improvement, and with missionaries for special instruction and encouragement. So might the preachers. Lectures adapted to the different departments of labor might be delivered by missionaries, or by the more experienced helpers, or by native pastors, or by the highly educated natives instructing in the Seminary. It will be easy to have enough of excitement and stimulus infused into such exercises. By encouraging the native

helpers to a free conference on local difficulties in the working of the infant institutions of the gospel, much progress will be made, with God's blessing, towards making those institutions self-supporting in the land. A thoughtful missionary, furnished with a few of the late suggestive school reports from our native land, might suggest scores of practical inquiries growing out of the single subject of village schools. So of the village congregations; and of those viewed in connection with the village schools. So of female education. So of the native Christian literature. So of Christian psalmody and church music. So of the manners and customs of native Christians. The country is full to overflowing of interesting subjects. It only needs that the presiding missionaries have their own minds and hearts alive to all around them.

We have been unable to perceive any good reason for so great a difference as exists between the average pay of the readers and catechists, regarded as forming two classes. It is as Rs. 3–10–6 to Rs. 7–2–2; while the difference between the schoolmasters and the readers is only as Rs. 3–5–3 to Rs. 3–10–6. The average pay of seminary and boarding-school teachers is Rs. 11–1–2; and that of preachers is Rs. 26–8–0! These differences cannot, as it appears to us, be sustained on the principle that is to be followed in determining salaries hereafter; and we earnestly request that there may be a speedy revision of the salaries to be paid to native helpers. We are fully aware that you expect very few pastors will actually receive such salaries, as you now give your native preachers. The fact that no addition was made to Mr. Winfrid's salary, or desired by him, on his ordination as a pastor, is important. Should the English language cease to be cultivated in your schools, the giving of small but adequate salaries will be easier than it is at present.

12. Your report on *the improvement of native Christians,* though not covering the whole ground, is suggestive of the place which this should have in missionary labors, and of the means of bringing it about. The closing remark, on the obvious bearing of the daily religious services in the village congregations on household worship and household religion, we commend to your serious consideration. The evil would be greatly enhanced, should these daily devotions be held in the *churches;* for then the native convert would be in danger of feeling, that his prayers in the church are more acceptable than elsewhere; and that they are a proper substitute not only

for his family prayers, which should be performed in his own house, but for his private prayers, which the Saviour would have him perform in secret.

13. Your report on the *number of missionaries required for the Madura District,* with the accompanying map of eighteen station-districts, each designed to be a field for a single missionary, is among the most useful results of the late meeting. The re-adjustment of your existing stations, occupying Malur and Battalagûndû, instead of Madura Fort and West Dindigul, will have the effect, we believe, to increase your effective force more than the addition of another man to your number, apart from its financial bearings. The 'Fort' has no longer an existence, the walls having been removed, and the name should cease from our publications. The change places those brethren more immediately within their sphere of labor, and gives to each a more compact and convenient field. Similar remarks may also be made concerning the brethren left in Madura and Dindigul. The assignment of such large station-districts each to one missionary, pre-supposes the employment of a considerable number of native helpers, the organization of native churches as fast as may be, and their assignment, with the nominal Christians naturally connected with them, to the care of native pastors. Indeed your report implies all this. The six additional men you ask for the districts named in the report, will be sent to you whenever the Lord is pleased to provide the suitable men; and we have a strong expectation, that a part of them may be on their way to India soon after our return to the United States.

14. Your report on *buildings and compounds* has our decided approval. Such a building committee, as you recommend, to continue in office three years, we have appointed on behalf of the Prudential Committee; consisting of Messrs. Tracy, Rendall and Noyes. The committee is one which we have reason to know you approve; and its appointment by the Prudential Committee will have the effect to facilitate the appropriation of funds for building.

(1.) The building committee will be expected to accompany the proposals sent home by the mission, in the annual estimates for buildings and repairs, with their opinion.

(2.) The appropriations made by the Prudential Committee for building, will be expended under the direction of the building committee; and they will see that a document, securing the property in the station buildings to the American Board of Commissioners

for Foreign Missions (writing out the name in full,) if of any value, is promptly sent home to the Treasurer of the Board. They will see also, that all real estate is thus secured; and copies of all deeds or grants of land should be lodged at the Missionary House. All appropriations are made with this understanding.

(3.) Appropriations for dwelling houses, churches, school houses, and helpers' houses will always be made with the understanding, unless otherwise declared, that there will be no material deviation from the plan, or description, contained in your report on buildings; and that there will be no deviation whatever, without the consent, in writing, of the building committee; and the building committee is earnestly requested to be particular on this score, as the Prudential Committee will have great difficulty in making extra appropriations for expenditures.

(4.) All building accounts and accounts for repairs should have the approval of the building committee before being allowed by the mission. Where considerable repairs are needed at a station, they should be made under the supervision of the building committee.

(5.) All sales of buildings and real estate should be effected by the building committee; and the proceeds of the sale should at once be placed by the treasurer of the mission to the credit of the treasurer of the Board, and due information of the same be sent to that officer. If a power of attorney be needed by the building committee to effect a legal transfer of real estate, it will be given.

(6.) The mission property now held in Madura Fort, Sivagunga, and West Dindigul the building committee is instructed to sell as early as may be, and to such purchaser or purchasers as will pay what they regard as a suitable price. And the proceeds of the same, to the extent of three thousand four hundred and fifty rupees, and no more for each station, (including the cost of the land already purchased at Mulûr,) they are authorized to apply to the erection of a dwelling house and out-buildings at Malûr and Battalagûndû, on the plan contained in your report. It is understood, that the sum above named will suffice not only for the dwelling house and necessary out-buildings, but also for the well, and the laying out and fencing of the compound.

We have not the power to go further than this in authorizing the erection of the proposed buildings. We have advised the

Prudential Committee without delay to authorize the building committee to proceed with the work, if neccssary, in advance of funds received from the sale of buildings. Funds from the sale of lands on the glacis, may be applied in the same way.

15. Your report on *mission property in houses and lands* belonging to the Board in the Madura district, presents an aggregate valuation of 90,317 rupees. It cost more, considerably more, but that is its present estimated value. Not that it would sell for that; much of it could not easily be sold. The property in Madura has a substantial value. Most of the property is well situated and in good condition for missionary purposes. The impression of the mission before our visit, that the Board cannot hold property for missionary purposes, has no more foundation in India, than in most other parts of the unevangelized world. All that is needful is to show, that it was purchased or built by means of the Boards' money; that whoever holds it, holds it for the Board; and that the property belongs to no one else. Such a title as this in property held by the Board for missionary purposes, the British Government will never call in question, nor suffer any one else to invade. The building committee is entrusted with the responsibility of seeing, that the Boards' title in all the lands and buildings at the stations and the Sanitarium is made as perfect as the circumstances of the case will permit. The principles and rules in the report have the sanction of the Prudential Committee. We should perhaps add, that the Board was constructed partly for the very purpose of holding and managing missionary funds. For missions to assume that responsibility in their individual capacity, as the early German missionaries did, and as appears to have been, at one time, contemplated in your mission, would be attended with unhappy results. It is sufficient to read the pecuniary history of the German missions in your own part of India.

16. Your very full report on the *Sanitarium* requires little comment on our part. While it claims every reasonable indulgence for preserving, as well as restoring health, it guards against an evil which our visit led us to apprehend; and that is, too great an extention of the institution. The error, if it was one, in building the houses too far apart, cannot now be remedied. But the report recommends the vacant lot selected for building on still another knoll, to be relinquished. This is in accordance with our own views. The first impression of the houses and grounds, as we came

out upon the scene after the long and toilsome ascent to those elevated regions, was that of too much show. A closer view diminished this impression. The report asserts, that the double house on the more elevated ground is not such as was designed, or anticipated. It is this chiefly which gives the impression of show. Considering that it is intended for two families, we found nothing extravagant in the details of its plan, on examination. After listening to the ample discussions in the meeting and hearing your report, we felt at liberty to appropriate Rs. 1600 for rebuilding the old house—a matter which the Prudential Committee had referred to us. Our present opinion is, that the number of dwelling houses at the Sanitarium, after rebuilding this one, should not be increased. Such institutions are hard to regulate. There is a tendency in them to grow, and to degenerate into mere watering places, and it will not be always easy to secure the free use of the premises for those who are most in need of them. But such a refuge from disease, so near and easy of access, so far above malaria and fever, so cool, so agreeable to the eye, and so much under our control—is matter of grateful acknowledgment to the Giver of all good.

17. The recommendation, in your report on *salaries*, of an addition to your own, was at our suggestion, which was made under the influence of the discussion on the subject. Subsequent inquiry and reflection awakened doubt in our minds as to the present expediency of an increase.

Under the head of your report on *catechists*, we have already remarked on the great differences in the salaries given to the native helpers. It there appeared in a comparative view of different *classes* of helpers. In the table appended to your present report it appears in connection with the several *individuals*. It was the former view which most impressed us, though here the difference is even greater in the salaries of individuals.

18. Your report on *estimates, appropriations, and expenditures* requires nothing more than our sanction of its provisions. The appended report on *communion services* for the use of your churches, will receive our attention should we be spared to reach home.

19. Understanding your report on *publications* to provide, that nothing shall be printed, towards the expense of which mission funds are applied, (including periodicals,) without the previous intelligent

sanction of a committee of publication appointed by the mission, we are happy to add the approval of the Prudential Committee.

20. In the progress of writing this letter, we have come to the subject of *temporal aid to native Christians,* while spending a couple of days at Tanjore, and after repeated conferences with the intelligent missionary of the Society for Propagating the Gospel residing here. If we had not formed a decided opinion adverse to Christian villages built on ground owned by the mission, the statements of Mr. Pope of the results of such a village in this place built on lands set apart for the purpose by the eminent Schwartz, would have given us an invincible repugnance to the measure. In some few cases we perceived a tendency to measures for creating such villages among you, with or without the land being mission property. We pray that the converts may everywhere be left to arrange their plans of abode for themselves, believing the less that is done for them in this respect, and the more they are induced to remain dispersed in the villages where they were when converted, and among the heathen, the greater on the whole will be their influence in extending the Redeemer's kingdom in this land. By referring to our letter to the Mahratta missions you will see that, in their *compounds,* they came near repeating the error of Schwartz and his associates; and with this addition, that the houses, as well as lands, were mission property.

Having referred in this manner to the ancient mission at Tanjore and to the venerated Schwartz, we ought to declare our gratification with the reform now in progress at Tanjore through God's blessing on the labors of the present missionaries particularly with reference to caste. That long mooted question is now coming to its proper result; and though the process is like the one in Gideon's army, the mission is being renovated and strengthened by it. As we stood by the grave of Schwartz, we could not resist the impression, that were he alive once more he would rejoice greatly in the reform, however much it showed the errors of the policy adopted by him at the outset of India missions.

21. We feel confident, in view of past experience in other missions, that the removal of all restrictions on the liberty of your members when writing to the Secretaries—as resolved upon in your report on that subject—will be no matter of regret to any of you. All official letters, written under a rule, or by express order

of the mission, should be revised by the mission, or by a committee of the mission, *before they are sent.* That is necessary to give the Secretaries and Prudential Committee a reliable basis for action. But that being done, we shall be more sure of understanding your official letters adequately, and more confident that we do understand them and the working of your mission, if every member feels free to write us as he pleases on all subjects, under his high accountability to Christ. The fear you had that the enjoyment of such individual liberty would endanger personal characters, and mislead us at the Missionary House, has nothing in our recollected experience to justify it in the least. It is better for the mission as a whole, better for all its members in particular, and necessary to the Prudential Committee for the safest and wisest discharge of their duties to you collectively and individually, that every one of you should be as free in his personal correspondence with us, as you are in all your relations in life. The postage of all your letters to the executive officers of the Board, is properly chargeable to the Board.

22. The reasons embodied in your report on *travelling expenses* for the allowances made to members of the mission on that score, will be useful to the Prudential Committee. Your rules for expenses incurred by *visits to the United States* are reasonable and proper; and a rigid observance of them will do much to preserve to you the unembarrassed exercise of the privilege of revisiting your native clime, when impaired health renders such a visit necessary.

23. The report on *caste and polygamy* will be satisfactory, we should think, to every reasonable mind.

24. The recommendation in your report on the *dispensary and medical practice*, of a medical class, is of doubtful expediency at the present time. The forming of a class of medical students from among your educated helpers, would be taking away men from a species of labors where they cannot well be spared. A few years hence, when education shall have become more generally diffused among your helpers, it may be well to form a small class. To ensure an appropriation for it from the Prudential Committee, the mission will need to be specific in their statements, showing that such a change in the occupation of a number of their educated helpers will be advantageous to the cause.

25. The reasons stated in your report on *grants-in-aid*, and more

specifically in the report on the same subject by the Mahratta Missions, and also the past experience of the Board in such matters elsewhere, would oblige the Prudential Committee to withhold their assent from receiving grants from the Government for the support of schools in connection with missions under the care of the Board.

Our letter has been extended to an unexpected length. We bring it to a close with a few general remarks.

The fact is significant, that God has given us this fine Madura District to cultivate, with a million and a half of souls, and the general consent of Protestant Christendom that we have it all to ourselves. With such a field, and a system of labors corrected by a long experience in Indian missions, blessed by the Holy Spirit, and sustained by the contributions and prayers of a numerous body of intensely evangelical Christians at home,—what may we not expect! As missionaries you have a goodly heritage;—remote from temptations at the seat of government, and from those in the marts of commerce; amid a rural people; in healthful districts; with pleasant habitations; and a sanitarium of easy access above the ordinary abodes of disease. Moreover you are under a government, which is able and ready to protect your persons and property, and the legal rights of your converts. The wide domains of the Honorable Company scarcely afford a more eligible field, where to try the effect of preaching "Christ Jesus and Him Crucified," for the overthrow of heathenism. On both sides of you there are, indeed, powerful missions of the Church of England. But this, after much acquaintance and much thought on the subject, we regard as no disadvantage to you, so long as you preserve your *nationality* unimpaired, (for therein lies the ground of the practical recognition, by the national Church of England, of your religious existence and independence,) and also the simplicity of your church organizations and worship, which give you a distinct, effective individuality as a mission; not an aspect of dissent, or non-conformity, but of a distinct, independent American church. If it be not true, (we have been assured it is,) that matters have actually come to this result, they are fast tending to it. The bigotry, reckless of consequences, that would ride the Church of England over American Christians and missionaries, who are expending precious life and treasure to diffuse the blessings of the gospel in British India, would be reprobated by the best intelligence and piety of that community; nor should it be an object of dread to the true hearted and zealous mission-

ary. Let your mission, then, be distinctly and characteristically national; following out its own principles and plans with independence; but with no vain pretensions, and in full charity towards the principles and plans of your neighbours, and with constant endeavours to maintain peace by the exercise of all the amenities and reciprocities appertaining to our common religion. Let there be no schools depending upon British bounty; no preaching for English audiences; no common property with them in houses of worship; no trusteeships where they might claim the right of censuring your proceedings. Let us beware, also, of accumulating property in real estate beyond our necessities, or of a display of wealth in dwellings and churches, lest we thereby give enemies an occasion against us.

The great body of the supporters of the missions under the care of the American Board is descended from the Puritans, and is strongly imbued with the Puritan spirit. This is true of the Board itself, and of the Prudential Committee. That spirit requires no war to be made upon other denominations. Time and a vast change of circumstances have softened down its asperities since the days of Charles II. But it retains its opinions and preferences. Holding, in common with the whole true Church, to Christ as the end, Christ as the way, and nothing but Christ, it was led, partly by circumstances, partly we believe by the Holy Spirit, to separate from the church and its worship, ordinances and ministry, much that had become attached to them in the lapse of ages, but was thought to be foreign, and tending to hide Christ from the contemplations of his people, and to weaken the power of his gospel. These views still prevail among us. And as missionaries coming from and sustained by such a body of Christians, your course is plain. Provided you have Scripture, you need not fear erring on the side of simplicity. Your reports seem to us a fine development of Puritanism, carried out in missions to the heathen. We believe that your English neighbours will respect you in the zealous prosecution of such a mission. Their object, not less than yours, is to preach Christ, and their only hope is in Him; and they value their church and liturgic forms from long use and hallowed associations. We are glad to be free from the obligation to impose such a ritual upon our converts. If they are satisfied with their system, so are we with ours. The two, while restricted to different fields,—as they should be,—and observing all the Christian courtesies, will not be antagonistic.

Each will work in its own sphere, and according to its own views of duty, endeavoring to convert the heathen to Christ. Each will rejoice that Christ is preached, and each will rejoice as Christ shall be glorified by trophies of His grace.

We are, Dear Brethren, with much affection and respect, your brethren and fellow laborers in the Gospel,

R. ANDERSON,
A. C. THOMPSON,
Deputation.